

THE PACIFIC



Volume XLIX

Number 20

Moore Geo 1650
Geo Edwards 400

Help by the Way.

By Anna M. Paris.

All past the summer's glow and heat,
And yet for me a memory sweet
Still lingers of a hillside green
And road that winds the woods between.
'Mid hollyhocks and grass unmown,
A little hut with vines o'ergrown
Again I see—and 'mid the phlox
I catch a glimpse of curly locks.
And near me stands, with timid air,
A little maid. Her feet are bare,
Her ragged frock, her well-filled pail,
Of want and toil both tell the tale.
Though for the berries I've no need
I can't her simple grace unheed.
"I'll buy your berries, child," I say,
"Just bring me all you can to-day."
She looks her thanks, grateful surprise
And gladness beaming in her eyes—
At the thought of such a treat in store—
To sell her berries all—and more!
"But you can't carry them," I say;
"The pail's too large, too long the way;
The sun is hot." She looks aglow:
"Oh, Jimmy *always* helps, you know."
And sure enough there "Jimmy" stands—
A sturdy form, with helpful hands,
And tattered suit that cannot hide
The generous heart that beats inside!
Ah, happy child! *Life's* road is long,
Its burdens often tire the strong;
We'll meet them, too, without dismay,
If "*Jimmy*" 'll help us by the way.

Honolulu, H. I.

THE PACIFIC

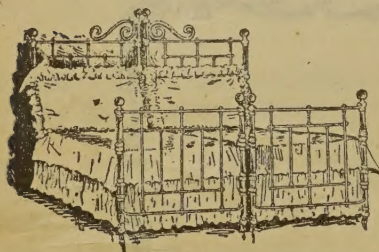
Established 1851.

Published every Thursday at the Congressional Headquarters, Y. M. C. A. Building, San Francisco, by the

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 17 May: 1900

Liberalism Gone Mad.

The many friends that Rev. B. Fay Mills won for himself while he was an earnest evangelist and an ambassador for Jesus Christ were pained and disappointed when he lapsed and identified himself with the destructive party in the Unitarian denomination. But his recent utterances seem to indicate that he may not have finished his travels. He has been in full retreat from vital faith in essential Christianity, and it would surprise no one to hear that, doctrinally, he had "disappeared into parts unknown."

At the recent session of the Pacific Coast Unitarian Conference held in Berkeley, Mr. Mills gave the closing address on Thursday evening. In the course of his remarks he made the following astonishing statements: "One of the speakers here this morning said what we need is a 'spiritualized and vivified Christianity.' But why do we want to vivify what is already dead? If Christianity is dead, let it stay dead! Why do we want to bother with a corpse? Why do we want to go and dig it out of the Galilean hills where it is buried? We are too conceited in thinking that Christianity is everything. Just as Christianity replaced Judaism so this new religion of liberty has come to replace Christianity." He then picked up from the pulpit a volume of Emerson from which he had been quoting, and said, "I would rather have that first essay of Emerson on 'Nature' for the culture of my own spiritual life than a million Bibles."

He was addressing an audience composed almost entirely of Unitarians and other liberal religionists, but a shiver of surprise, regret and protest went through the congregation. Mr. Mills followed up this flighty outburst by a lengthy comparison of Christianity with the ideals and principles of Hinduism and Buddhism, and other heathen religions, to the entire disparagement of the religion of Jesus.

One would have supposed that all rational persons would have regarded it as a misfortune to be born in Christendom rather than in some choice corner of the pagan world.

These foolish statements are not at all disturbing to the honest Christian. The recent Ecumenical Conference on Missions is one of many symptoms that indicate the mind and temper of the thoughtful world. Christianity is not dead and is not in any danger of death, but the statements quoted above make it clear that Mr. Mills is dead, and the wonder is that he continues to stand in any Christian pulpit.

When he visited Oakland as an evangelist some years ago, many persons, especially young people, were converted. In one of the Oakland churches almost two hundred were brought into membership at that time. It would seem to us that Mr. Mills assumes an awful responsibility in coming back to this scene of his former labors to belittle the Bible whose truths he then proclaimed with power, and to disparage the Christianity he then offered men as the source of their eternal salvation. Any man who breaks with the authority of Christ and his apostles will go farther and fare worse. He bids fair to make what St. Paul called a shipwreck, both of faith and of life.

The steamer which started from New York last week for Bombay with two hundred thousand bushels of corn for the famine-stricken people of India carried the largest cargo ever carried by any vessel on any such mission. The great need has called out gifts from many sources. But any cessation yet in giving will allow untold suffering to go on long time yet. Anything sent to the Rev. Walter Frear at Congregational Headquarters, Y. M. C. A. building, this city, will be turned into the channels that will carry it speedily to those by whom it is needed.

The Relation of Children to the Church.

The relation of children to the Church is one of the vital questions of the hour. The strength and progress of the Church in the next century will depend upon the place it gives to childhood in its thought and work. As compared with the ages past this might very properly be called the children's age. Never has there been greater and more intelligent interest in childhood. Our kindergartens, our primary schools, our Sunday-schools, our Junior Endeavors, our children's libraries and periodicals, all evidence this larger appreciation of the importance of childhood.

What a mighty institution the Sunday-school has become! From a half-dozen ragamuffins, gathered by Robert Raikes, under a hired teacher, to the Sunday-school of to-day, with its twenty-three millions in the care of two and a half million self-sacrificing, devoted workers is a great advance. Then, too, the method of instruction has greatly improved. The haphazard methods of even twenty-five years ago have been superseded by the International and other systems of to-day.

But increased instruction and advanced methods may do harm rather than good unless the matter of instruction is good. In the main it is good. In some important particulars, however, it is bad. Better than it was, no doubt, but still bad. We refer particularly to the matter of a child's relation to Christ and his Church.

If we mistake not it is Bishop Vincent who tells in one of his books of a mother who drove her little six-year-old to hell by her wrong instruction. The little girl had heard a sermon on heaven which had greatly impressed her. On Monday, while her mother was busy with household cares she was busy with her doll, Jennie, and thinking about heaven. She was very happy with her doll, and that, perhaps, made her think of what she had heard of the joys of heaven. After much thought she came to her mother with the query, "Mama, will there be dolls in heaven?" "No, my child," said the mother. Quieted by some distressing thought she sat very still for a time. Then she put away her doll in which she no longer took interest. She took out her toy dishes thinking, perhaps, that they stood for more serious concerns, and played with them. Again she came to her

mother. "Mama, they will have dishes in heaven, won't they?" "Why, no, my child. There will be nothing like that." Again she went to her corner thoughtful and sad. The dishes were set aside, and a Noah's ark was brought out. This was more scriptural. This surely would find a place in heaven. "Mama," she cried, "surely they will have Noah's arks in heaven." "What nonsense you talk, child; no, there will be no such things in heaven." It was a long time before the mother was troubled again. After much thought the child took out her doll, and decked her in her best, and coming to her mother with a look of sad resolve in her face, she said, "Mama, I's tontloaded to take my Jennie and go to hell."

That mother's teaching was bad. Much of the instruction dealt out to children from the pulpit, in the Sunday-school, and in the home is of the same kind. He is a poor shoemaker who makes a child's shoe from a man's last. Is not that what many teachers are doing? If they teach of heaven it is the heaven of the aged and world-weary. If they talk of conversion it is the conversion of Saul, the persecutor. If they talk of regeneration it is spoken of as a duty and the child is taught to seek a change, such as that which came to John Bunyan or Jerry McAullay. The child may come from a Christian home with his heart full of love for the Savior, but he is bidden to repent and believe. He is taught in exhortation and in song to ask the Savior to let him into his fold.

What wonder that children get the idea that they are aliens, outsiders and reprobates, when, at least by implication, they are so generally taught that by nature they are the children of the evil one. They are passed by at the communion. They were baptized in their infancy, but that meant little more than that their parents had covenanted to teach them that if they would repent and be converted when they grew up they would become children of God. This false teaching is robbing God and the Church and childhood. In effect it is forbidding the little ones to come to their Savior.

Children are born under the covenant of grace. They are God's children. They belong to his kingdom. Only their own willful rejection of Christ can exclude them. That sin need never be theirs. If they are rightly taught by example and precept it is reasona-

ble to expect they will not reject him. Let us not accuse the tender Shepherd of leaving the lambs without shelter when they need it most. And let us not thrust them out, by our wrong teaching, from the gracious shelter he has provided.

Our position, as to the relation of children to Christ, will hardly be questioned to-day. But what of their relation to the Church? That is another matter, and will depend on the Church's relation to Christ. The Church is the body of Christ. It should stand for him and do his work in the world. If Christ embraced the children and gave them a place in his kingdom why should the Church do less? They belong in the Church; let us not fence them out, but fence them in. Half the effort now expended to get back the children who have been kept out until they have wandered far, if used in keeping them in, would go far toward solving the question of unworthy Church members before it arose.

Notes.

The first session of the Pacific Coast Congregational Congress will be held in the First church of San Francisco, Thursday forenoon of next week.

"The Los Angeles Association is a fine Association." So says a Congregationalist from Central California who visited the brethren during their recent meeting.

The Committee of Arrangements predicts a good attendance at the Pacific Coast Congregational Congress which convenes in this city next week. Letters received warrant this prediction.

The Honolulu Friend announces that the Rev. E. W. Thwing, for several years a successful missionary in Canton, China, arrived in Honolulu recently with his family, to be associated with Mr. F. W. Damon in charge of the Chinese mission work under the American Board.

"France leads the world in the production of wine," was the announcement a few days ago. It would be better for France if she led in something else. "Wine is a mocker." And the country that leads in its production and consumption will not lead, for many generations, in anything else.

The Rev. Dr. Boynton of the Congregational Sunday-school and Publishing Society, who is one of the speakers at the Pacific Coast Congress, has reached Southern California. Sunday he spoke in Los Angeles churches, and

an informal reception was given him Monday in the parlors of the First church.

Professor C. H. Churchill of Seattle says concerning his recent visit to California: "I had been told a man can find whatever he wants to find in California. It was so with me; returning health and strength, dear old friendships renewed, enlarged views of our country and its possibilities, and a quickening of spiritual life and hope—all these I found in California. It was more satisfying than a gold mine."

Rev. W. G. Puddefoot will arrive in San Francisco in time to preach on Sunday, May 20th. Engagements are planned as follows: Sunday morning in the First church of Oakland; Sunday evening, First church of San Francisco. Monday morning, at the meeting of the ministers of San Francisco and vicinity; Tuesday at San Jose, Wednesday at Santa Rosa. And then attendance at the sessions of the Pacific Coast Congress.

The Rev. Sheldon Jackson of Alaska was in Seattle recently purchasing supplies for the Indian schools and government reindeer stations. Concerning the reindeer experiments he said: "I feel the experiments we have made have thoroughly proven the practicability of breeding reindeer in Alaska for the uses of the government in transporting supplies and dispatches in the winter. A Congregational missionary at Cape Prince of Wales, who has one of the herds, has determined to establish a reindeer express between Cape Nome and Cape York this winter. He will carry passengers, freight, and mail, and will doubtless make a success of the undertaking." Reference is made to the Rev. Mr. Lopp, who has for some time been carrying on successful missionary work at that far Northwest point.

The Rev. Dr. Temple of Plymouth church, Seattle, will have a busy time in California this week and next. Thursday he responds to the address of welcome at the Christian Endeavor Convention at Stockton; on Friday morning he conducts a pastors' symposium and speaks at the Congregational rally in the afternoon; on Saturday afternoon addresses the Intermediates and Juniors; on Saturday evening addresses the Convention; on Sunday morning preaches in one of the churches; on Sunday afternoon delivers an address to men only; and Sunday evening delivers the closing address of the Convention. Evidently the California Endeavorers have determined to make good use of Dr. Temple during Convention week. At the Pacific Coast Congregational Congress he delivers the first address, on "Pacific Coast Problems," and on Sunday morning preaches in the First church of Oakland.

Early this month there was considerable discussion again of the college consolidation

proposition in Southern California. But nothing came from it such as to indicate the consummation of the plan. The probabilities are that it has been shelved. The trustees of Pomona College at a recent meeting adopted resolutions reaffirming, it is said, their belief that a union of the four educational institutions would be advisable; but no proposition was before them for consideration, and no action, so far as known, was taken to secure any. The following from the Riverside Press is a brief statement of the situation: "The scheme of college consolidation in Southern California makes very slow progress, because no one of the several institutions seems willing to merge its identity with another or give up its name. Throop objects to being swallowed by Pomona, but would be willing to absorb the Claremont institution; Occidental stands aloof; and the University of Southern California thinks its name is the one which should crown the consolidated institution. Pomona is waxing indignant because President Ferguson wrote a letter to the Pasadena Board of Trade advocating consolidation, and the Pomona Board of Trade and the Pomona Progress are leading a vigorous campaign against any movement that will take Pomona College away from Claremont. The Pasadena papers, on the other hand, are making an aggressive fight for consolidation, and advocate uniting Pomona, Throop and Chaffey, which they believe would make an institution so strong as to wipe University of Southern California and Occidental off the earth, if they persist in staying out. But there are so many conflicting interests to be harmonized that we doubt if the scheme ever gets beyond the newspaper stage."

The Chicago Inter Ocean states that the election of directors for Chicago Theological Seminary, held a few days ago, put the friends of Professor Gilbert in control. "Old members of the Board were dropped, and only one of the conservatives from Chicago who have been heading the attack on Professor Gilbert's doctrinal views and teachings was re-elected." The new directors are: Dr. Savage, the Rev. E. M. Williams, the Hon. T. C. MacMillan, the Rev. W. E. Barton and the Rev. J. F. Loba of Illinois; S. F. Smith of Iowa; the Rev. G. R. Merrill of Minnesota; the Rev. E. H. Stickney of North Dakota; the Rev. J. W. Bradshaw of Michigan; the Rev. N. A. Hyde of Indiana, the Rev. J. E. Paddock of South Dakota, the Rev. J. Doane of Nebraska, the Rev. D. M. Fiske of Kansas, and the Rev. J. R. Leavitt and John M. Whitehead of Wisconsin. The Inter Ocean says that "with two exceptions these men belong to the liberal element and are in favor of giving the widest latitude and greatest freedom, consistent with the truth, in the investigation and interpretation of the Scriptures. They believe that

Professor Gilbert is after the truth in the study of the New Testament, and want him fairly treated." The exact position of the directors is better shown by the resolutions adopted by them, which were in part as follows: "That leave of absence for one year be granted Prof. Gilbert, in order that he may prepare and publish the volume completing his system of New Testament teaching; provided that the volume in question shall be prepared for publication and advance sheets be placed in the hands of the directors not later than April 1, 1901, and that if the accord hoped for fails to be developed to the satisfaction of the board at its annual meeting—previous to which the book shall not be published—at that date Prof. Gilbert shall withdraw from the faculty of the institution." Prof. Gilbert accepted the proposition. We see nothing in this action of the directors except a disposition to give Prof. Gilbert a fair chance to show himself in accord with the Seminary standards.

Chronicle and Comment.

In the statement that a majority, or at least a very large number, of the students in the University of California will cheat in examinations, some of the newspapers have given the whole body of students an unenviable reputation. It is to be hoped that the conditions are not quite so bad as that.

From the boasting done nearly all the while by the newspapers in the promising cities of Washington and Oregon one might conclude that they were doing the volume of Pacific Coast business. The bank clearances show, however, that the metropolis of the Coast is still on San Francisco bay. For a recent week they were for Seattle, \$1,702,026; for Tacoma, \$999,742; Spokane, \$959,804; Portland, \$1,683,338; for San Francisco, \$21,507,352.

The Pennsylvania coal product last year was 135,000,000 tons, more than half the entire product of the country. Illinois stood next, with 23,434,445 tons; West Virginia next, with 18,775,222; and Ohio's product was 16,679,880 tons. Coal is now mined in thirty different States and Territories. As a mineral coal is king; its total value in 1899 was \$259,435,412. Should the reported discoveries of valuable coal veins in Alaska prove true the find will do as much, if not more, for that Territory than will her gold mines.

Although Oakland is a city of eighty thousand inhabitants it is so overshadowed by San Francisco that it does not stand out as prominently as do several Pacific Coast cities of smaller size. But Oakland has great expectations, and and rightly, too. At the recent Board of Trade banquet one ardent promoter said: "The destiny of this city is to welcome the fleets of the world. The Atlantic has seen

its day. The Pacific is before us. The trade of 800,000,000 people is trending toward the shores of the Pacific and through the Coast to our country. When that time comes San Francisco will be the bed-chamber of Oakland and Oakland will do the business of the Pacific Coast."

The newspapers of the country are seeking such legislation on the part of Congress as will give relief from the present high prices of paper. The advance last year of at least fifty per cent was unwarranted. It is crushing the life out of papers all over the country. Some have been compelled to advance their prices; others to use a very inferior quality of paper, compared to that which they had been using. Last week one of the religious papers of the Pacific Coast changed from the use of the ordinary book paper to the cheap news grade used by daily papers. The paper is accordingly uninviting in appearance, and before it passes through the hands of the different members of a family will be worn and ragged. For the last three years The Pacific has been hoping to be able to use a better quality of paper than it has been using, rather than an inferior. But at present all that we are hoping for is to be able to endure the price of the grade we are using until a reduction shall come. Let the friends of this, the oldest paper in California, remember that for this and other reasons the financial burden is a wearisome one, and let every subscriber be prompt in renewing the subscription when it expires. In all our church interests The Pacific is indispensable. It has shown its right to live, and to live well—to so live as to do its work unhampered.

Among the persons seeing great possibilities for trade with China is President Hill of the Great Northern Railway. Ever since the completion of his railroad to Puget Sound Mr. Hill has been working energetically for the upbuilding of that trade. He has given such freight rates as have made it possible for the United States to open up markets theretofore unknown. Now it is announced that he is contemplating a rate of seven dollars, or eight dollars, a ton from Buffalo to Hong Kong. This is considerably less than the present rate from Chicago to Pacific Coast points, and about the same as that from San Francisco to the Orient, and the announcement has been received with astonishment. But Mr. Hill explains that he will have on the ocean the largest steamships in the world, and on the great lakes the largest ever operated there, and the largest freight cars ever built. While there would be but little, if any profit on his west-bound freight, the revenues to be derived from the east-bound would be excellent, especially from lumber. It has been figured that the ordinary large cars now in use would yield a net profit of \$92 on the round

trip. If such rates as these are realized when Mr. Hill has his great steamships in operation a year and a half hence, it means an Oriental commerce for this country immeasurable, at present, in its magnitude.

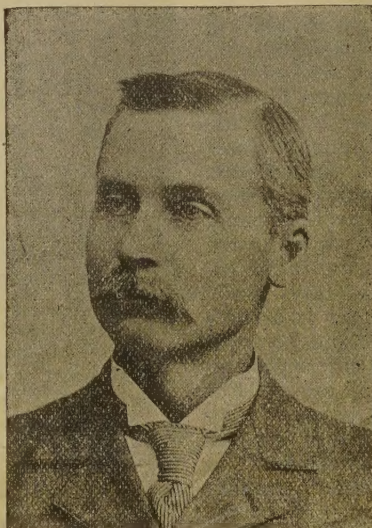
The plan of the Pennsylvania Railway Company to run a railroad under New York bay so as to meet steamers at Montauk point, and thus save eight hours in crossing the Atlantic, is one which will be consummated at no distant day. A New York dispatch says: "It was Austin Corbin's plan twenty years ago to establish a pier in the ocean near Montauk, and the joint holders of Pennsylvania and American line stock now appreciate this foresight and will carry out his project. Improvements in mechanical equipment have materially lessened the length of the trans-Atlantic passage. It is reasonable to estimate that at least seven hours would be saved if steamers ran from Montauk instead of from New York down through the tortuous channels of the lower bay. What this projected improvement means then is a quicker trip, by eight hours, for the host of people that leave the cities on the line of the Pennsylvania and go to Europe. More important still is the tremendous cut in the time it takes to get mail across the Atlantic." This desire to get the New York railroads as far out into the Atlantic as possible so as to save time in ocean voyages is suggestive as to the Pacific Coast. When living on Puget Sound the present writer was wont to argue with the East-side devotees that the time would come when railroads terminating on the harbor on the West side nearest the ocean would have an advantage over those on the East side, from one hundred to one hundred and twenty-five miles farther from the ocean. There are many good reasons for this belief. And the plans of the Union Pacific and Chicago, Burlington and Quincy roads to have their termini on the west side of Puget Sound, as indicated some years ago, are sure to be consummated. Crossing the mountains south of Tacoma, these roads will have no roundabout routes to reach those points. With a gigantic commerce with the Orient time will be as valuable on the Pacific as on the Atlantic.

The Rev. S. M. Freeland, who is supplying the pulpit of the First church of Los Angeles during the absence in the East of Dr. Day, will finish his engagement there in time to be in attendance the last day of the Congregational Congress.

Rev. F. J. Culver and wife came up from Southern California last week. They will attend the C. E. Convention at Stockton this week and the Pacific Coast Congress next week.

SOME OF THE PACIFIC COAST SUPERINTENDENTS OF THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.

There are four of these Superintendents in California, Oregon and Washington. They are the Revs. H. P. Case of Southern California, E. J. Singer of Northern and Central California, R. A. Rowley of Oregon, and Samuel Greene of Washington. All have been in the Sunday-school work, either as Superintendents or Assistants from ten to seventeen years. Mr. Case began in Colorado in 1883, and was transferred to California in 1887. Mr. Greene's work has been continuous in Washington for more than fifteen years. Mr. Rowley, Assistant for five years in Washington, was appointed to the superintendency in Oregon about five years ago, and two years ago Mr. Singer came, from his eight years' work as Assistant in Washington, to the Superintendency in Northern California. Some months ago The Pacific presented a picture of Mr. Singer. We now present the other three faithful, earnest workers, all of them in the vineyard of the Master! All will be at the Coast Congress.



REV. H. P. CASE.

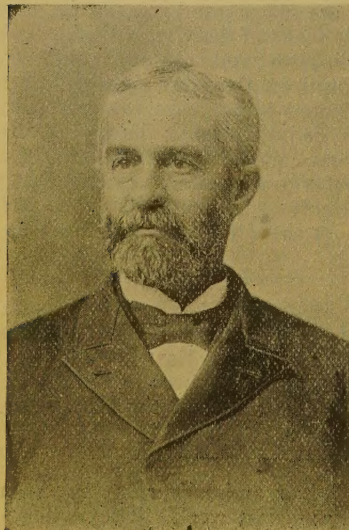
Coast Congress.

Delegates expecting to attend should send their names at once to the undersigned. Friends about the bay wishing to entertain should, at the earliest possible date, notify either the committee or pastor. At this writing only a few homes have been placed at our disposal. *W. W. Scudder,*
H. H. Wikoff,
Committee.

Cong. Headq'trs., May 15th, 1900.

W. H. M. U.

As it proves impossible to arrange for Mr. Puddefoot to speak at our Quarterly meeting, he will address the ladies at the First church, San Francisco, Friday, May 25th, at 2 p. m. No one who has once heard Mr. Puddefoot will fail to improve the opportunity of listening again to one of his bright, witty, yet earnest and forcible addresses on "Home Missions." To those who have not heard him, we can only say, "Come and see." As our meeting will close at three o'clock, all



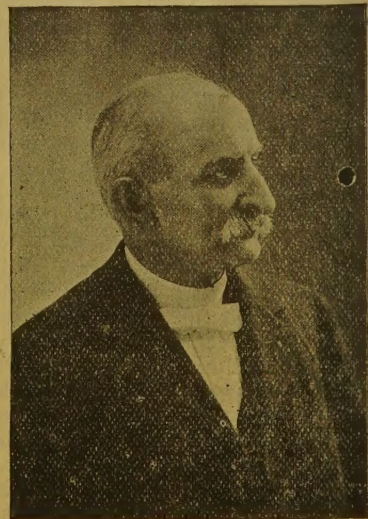
REV. R. A. ROWLEY.

present can attend most of the afternoon sessions of the Pacific Coast Congress.

Laura T. Perkins,
Secretary.

I affirm the supreme importance of religion. The next life is but a continuation of this, and we begin there just where we leave off here. If we are upon low planes here, we shall enter upon low planes there. If here we sustain high relations to wisdom and goodness, we shall there also.—*Gerritt Smith.*

Christianity commands us to pass by injuries; policy, to let them pass by us.—*Franklin.*



REV. SAMUEL GREENE.

Problems of Celestial Astronomy.

By Rev. F. B. Perkins.

Nearly twenty years ago the whole scientific world was agog over the predicted transit of the planet Venus across the sun's disk. Elaborate and costly preparations were made for observing it. Governments, as well as learned societies and individuals, were liberal promoters of the enterprise. Expeditions were fitted out at great cost, under the direction of eminent astronomers, furnished with every appliance which science could suggest, and despatched betimes to the most favorable localities for observation. The hardships which must be encountered in reaching and maintaining these stations, often remote and almost inaccessible, the possibility that adverse conditions would seriously interfere with if not altogether prevent the hoped-for results, did not quench enthusiasm. The object was worth the risk; it justified whatever effort might be involved. That object was primarily a revision of former calculations as to the earth's distance from the sun. In this respect the results attained were deemed eminently satisfactory. A few errors were corrected—a mere bagatelle, astronomically considered—and the distance fixed at 92,000,000 miles.

Many unsettled problems, however, yet remained, and now again our learned men are on the tiptoe of expectation. On the 28th of the present month a total eclipse of the sun will, it is hoped, by its darkness shed light upon some of these unsolved problems. Among them is that of the luminous corona surrounding the sun and sending its rays hundreds of thousands of miles out into space—what is its nature, and to what are its phenomena due? So, as before, governments, academies, and men of scientific interest are joined in generous rivalry to augment the sum of human knowledge upon these and related questions. For long months the preparations have been going on, the path of the eclipse has been studied; favorable stations for observation decided upon; expeditions, carefully selected in personnel and equipment, started by land and by sea, most of them being already upon the ground, drilling, and testing, and waiting for the auspicious moment. All this for a possible minute or minute and a half of total eclipse. Some of these expeditions, it may be those most eminent in scholarship and most costly in furnishing, are doubtless doomed to partial or entire failure. All are liable to such disappointment. Nevertheless, they face the difficulties, well content to accept the risks, if so the scope of human knowledge may be enlarged and the ties be strengthened which bind our earth to the great central source of light and life.

Yet these questions of pure science are, after all, of secondary concern to mankind, even to those most interested in them. Wheth-

er, for example, our earth is separated from the sun by 92,000,000 miles, or a trifle more or less; whether the sun's surrounding corona is composed of self-luminous gas, and its mysterious prominences are due to magnetic action or kindred causes—what are these, in their bearing upon the welfare of this peopled globe, compared with those which relate to God and to immortality? Not less interesting as a study, surely, are these problems of spiritual astronomy, and infinitely surpassing them in practical importance. How near or how far, e. g., is God from the human soul in its aspirations, its struggles, its successes and defeats, its joys and its sorrows? Is he near enough to hear my penitent supplication when "out of the depths" I cry unto him, or when on some mountain-top of experience my heart pours out its homage to the Father? Near enough to take note of humanity's burdens, temptations and sins; to enter by sympathy into all our afflictions as one afflicted with us? Is his throne high enough to be the center of all the forces which affect human life? Are they so within his grasp that he can make all things work together for good for those who love God?

And what of that coronal glory which encircles the Sun of Righteousness? Of what is that composed, and to what is its brightness due? Are we to see in this the far-flaming glory of the sacrificial Lord, the brightness of him who was "the effulgence of the divine glory and the very image of his substance," the radiance of the joy for which he was content to endure the cross, despising the shame? On earth we know of no tiara so sparkling as that of Christly self-sacrifice; is that the light of heaven, too? That was a glory which his humiliation did not conceal. Emptying himself of all else, the shadows left this untouched. Even the total eclipse of the cross and the grave brought into distincter view this regal glory. Around his shadowed deity was cast a heavenly crown, illuminating even the thorns which wicked men had put there in derision. The broken-hearted disciples, disappointed in all else, never lost the vision of this. In his sacrificial love they believed, even while lamenting, "We trusted that it should have been he which should redeem Israel." But for that temporary eclipse, indeed, this crown of deity might have been unrevealed to ordinary view, even as mortal eyes fail to distinguish the sun's corona. We should have missed the closest, tenderest tie which binds heaven and earth together—the divinest glory of manhood, the most humanly comprehensible element of deity. No manifestation of creative energy could have compensated for such a loss. Into this display of the glory of God's Incarnate Son angels may well have desired to look; for such a vision, the principalities and powers in heavenly plac-

es might have been glad to forego other employments and journey to the theatre of a sacrifice so stupendous.

Shall a merely scientific interest, then, outrun the attractions of the Sun of Righteousness? Shall we begrudge the labor, or the cost, of whatever sort, however great, needful for bringing ourselves or others into clearer vision of the glory of our redeeming God? Even if these conditions involve some temporary eclipse of our Incarnate Lord; some loss of that brightness and warmth and cheer in which we are wont to bask; what if the night of painful doubt or distress or bereavement must shut in around us, that thus we may see more clearly, and realize more blissfully, the glory of his self-sacrifice? Will it not be worth the cost, if out from that transient eclipse we may see the full-orbed Sun emerge, enriched forever in our thought by his crown, which we have seen encircling his regal brow? Will it not be doubly a gain, if somewhat of that same glory may linger upon our upturned faces, and shine out upon this burdened world, which, among its gods many and lords many has so largely, lost the consciousness, and with this the comfort, of him who is the life and the light of men? What work is there, moreover, so worthy of our manhood, so richly rewarding, as that of gaining, at whatever expenditures, these treasures of heavenly love, and then of disbursing them—through personal or through delegated agency—among all God's children, that they, too—the darkest and most unfavored—may also "behold as in a mirror the glory of the Lord and be changed into the same image from glory to glory"?

The World's Missionary Conference.

By E. Lyman Hood.

America loves a crowd. This is the age of great meetings. We measure a movement nowadays by its ability to attract the multitude. The drawing power of any speaker determines his value. The preacher must be heard if he is to win men to Christ.

For many months committees of earnest men and women have been patiently working day and night, preparing for the third world's Missionary Conference. Even those most loyal to missionary interest were astounded at the magnitude of the preparation. Over forty thousand dollars was raised to defray the expenses. Invitations were sent to every land and clime. Literature was scattered like the leaves of the forest. An ex-President of the United States was invited to preside; President McKinley to bid the world-wide delegates welcome. Scores of men occupying the chiefest places in church and state were invited to lend their influence and their presence. The largest halls and churches in our greatest city were engaged.

At last the Conference, continuing ten

days, began. The opening was most auspicious. Even then there were those who doubted if the extraordinary interest manifested could be maintained. The welcoming addresses were not only happy but evidently sincere. No religious meeting in New York city has ever been so cordially received and so generously treated by the press.

It is indeed a world's conference; though it is hardly entitled to the name "Ecumenical." Unfortunately, so the writer thinks, the Roman and Greek communions were not invited to participate. Protestantism, however, has never seen such a representative gathering. Sixty missionary societies from North America, forty from Great Britain, and ten from Europe were represented by executive officers, missionaries or both. The above societies sustain 100,000 missionaries and helpers and have a following approaching five millions. More than six hundred missionaries are present from every portion of the globe.

How can I give my friends on the Coast, in the brief space of an article, any adequate idea of these meetings, which have filled to overflowing the past ten days?

Saturday afternoon, April 21st, ex-President Benjamin Harrison opened the Conference in Carnegie Hall, in the presence of almost four thousand people. The address was given in the afternoon by Dr. Judson Smith, chairman of the General Committee, to whom much praise is due for the skillful management of the Conference.

In the evening, the more formal addresses of welcome were spoken by Pres. McKinley and Governor Roosevelt. The former said: "The noble, self-effacing, willing ministers of peace and good will should be classed with the world's heroes. Wielding the Sword of the Spirit, they have conquered ignorance and prejudice. They are the true pioneers of civilization. They have made men better. They have increased the regard for home, they have strengthened the sacred ties of the family. May this great meeting rekindle the spirit of missionary ardor and enthusiasm." Governor Roosevelt spoke with evident cordiality of the home missionaries of the West and their success in raising up the Indians. Ex-President Harrison replied with his usual felicity. He delighted and inspired his vast audience in an address that even surpassed his reputation. He dwelt upon the world before the coming of the Messiah, and then said: "Into such a world there came a King, 'not to be ministered unto, but to minister.' The rough winds fanned his sleep; he drank of the mountain brook and made not the water wine for himself; would not use his power to stay his own hunger, but had compassion on the multitude. He called them. He had bought with a great price no more servants, but friends. He entered the bloody arena alone, and, dying,

broke all chains and brought life and immortality to light."

Sunday the churches here in the city and in the regions round about were filled with thousands, attracted by a perfect spring day and the missionaries from many lands. Men whose business prevented them attending the Conference sessions were thus enabled to see and hear what proved a great intellectual and spiritual stimulus.

Monday was given to a "Survey of the Fields" and a "Review of the Century." At once it became evident how far the invitations had been carried and how generally they had been accepted. Each day began with a devotional service. The Bible was given an honored place. The uplifting influences of this half-hour devotional service have been felt throughout the daily sessions.

The first paper was read by the Rev. Dr. A. H. Strong, President of Rochester Theological Seminary, upon "The Authority and Purpose of Foreign Missions." He said, in part: "Foreign missions are Christ's method of publishing God's redemption, and so of re-establishing God's authority over an apostate and revolted humanity. Without any uttered command of Christ they would have claims upon us, for they are founded in right, reason, and in the best instincts of our nature. But that uttered command has been added, and to-day I derive the authority for foreign missions from Christ's express direction, from his single word, 'Go.' His one injunction to all his believing followers is, 'Go ye, therefore, and make disciples of all the nations.' It is the sublimest order ever given on earth. When I think of the breadth of the world that was to be subdued, of the time it has taken to subdue it, of the small numbers and the narrow views of those disciples, the audacity of that command seems almost insanity, until I realize that he is God, and that all other authority is but the shadow of his."

He was followed by the veteran China missionary, J. Hudson Taylor, Robert E. Speer of New York city, and Williams Perkins of London. In the afternoon ten sectional meetings, in as many different churches, were all crowded to the doors.

The evening session in Carnegie Hall was addressed by Eugene Stock of London. Dr. Jas. S. Dennis the author, and Arthur T. Pierson, editor of the *Missionary Review*. Dr. Pierson aroused unusual enthusiasm in picturing the triumphs of the cross in all lands.

Tuesday, the fourth day, was devoted to evangelistic work. Men of international reputation presented, as in all the other sessions, the various phases of the subject in able papers, after which discussion followed in short, pertinent addresses, limited always to five minutes. As all speakers were held strictly to the time limit, many were thus enabled to

take part. The evangelist was declared to be the real pioneer; evangelism the supreme aim of all missionary endeavor. One missionary was indorsed by long applause in expressing what was virtually a criticism on the type of evangelism he saw on his return. "The evangelistic labor in the United States to-day is not very similar to that found in the New Testament. The work of Mr. Moody was an exception. To-day men who are called professional evangelists take extraordinary precautions to secure big crowds. It sets forward a wrong ideal. The right kind of evangelism must reach the individual as well as the crowd. Christ's sermon by the wayside to one woman was one of the most important ever delivered. The whole world to-day needs men and women who are ready to spend and be spent to preach Christ to individuals. But where are the reapers? The harvest is ripe, but there is no rallying cry. Perhaps we have directed our requests too exclusively to men."

Wednesday was termed "Educational Day." Kindergartens, primary and grammar schools, academies and high schools, colleges and universities, were all shown to have a place in missionary development. Their need was seen in the world's great ignorance. Two-thirds of its people can not read. Illiteracy is an important evidence of comparative if not of absolute ignorance. In India less than six per cent of her nearly 300,000,000 can read, and among the women only one in 330. In the still larger population of China, Dr. Martin estimates the number of readers as about 6,000,000. In Africa, Moslem lands, South America and the islands, conditions are often still worse. It is therefore well within the truth to say that of the billion and a half people in the world, 1,000,000,000 can not read.

During the various sessions sharp criticism was not infrequently heard. There were able advocates who were free to say they felt too much time and money were given to "higher" education. It was shown the expense of conducting a college was very much greater than the cost of town schools. The former reached the few, the latter the many. "What, then, is to be the style of the school thus shown to be essential? First and foremost, it must give the very best education possible. The teaching of secular subjects is not to be thrown in as a bribe to secure an opportunity for adding a Bible lesson. The Christian school must stand so high as a giver of knowledge that no secular institution can afford to point the finger of scorn at its equipment or its alumni. We must fearlessly show that we welcome all knowledge, and that we seek to learn and teach the very best, but all at the foot of the cross. To knowledge we add all also that is of good report. The whole atmosphere of the school must be distinctively and unmistakably Christian and spiritual. The one general

principle which must guide the selection is that, while there is a difference, there is no antagonism between the secular and the sacred. The secular may always be brought up to the level of the sacred; the sacred need never be brought down to the level of the secular."

Graduates of colleges and seminaries were honored guests of the Conference and sat upon the platform during this "Educational Day." Again and again was repeated the statement that the hope of the mission field lay in the ability to train up natives to carry forward the work. There are vast regions in which ignorance and superstition still rule. "The duty of the Christian Church is expansion; not congestion. How far the churches have failed to carry out the great work of evangelization is shown best by the fact that in South America, which should be under the special care of the Christians of the United States, pure and undefiled religion is almost unknown. In the whole State of Bolivia there is but one Christian worker, and he is a farmer from Canada, who has not yet learned the language of the country. You can see the necessity of missionaries there. In the whole of Peru there is not one single Protestant missionary. This is practically the situation of the whole Southern continent."

"Comity and Division of Fields" aroused great interest. An entire session with several overflow meetings was given to this important subject. Centripetal forces are everywhere in evidence. Consolidation is the watchword of the closing century. Humanity shows a passion for combinations. Capitalists, wage-earners, servants—all are uniting. Competition is suicide. The corporation rules. The trust is supreme in the business world. Fellowship is as necessary in religious work. An Australian was applauded to the echo in declaring: "All branches of the same general church division, and all denominations in which a union could be effected without the surrender of any faith or practice that is held to be vital, ought to unite their work when prosecuted on the same mission field. Where a field has already been taken possession of by one missionary body, that body should have the exclusive right to cultivate it, no matter how accessible and attractive the field or how rich the promise of the harvest. There should be no interference and no competition."

"Woman's Work" filled an entire day. Thousands were turned away from the central meeting. Women presided, women prayed, women sang, women read papers, women discussed them. Even men had to admit it was the greatest day thus far in the Conference. The ability displayed by the native converts from several heathen lands surprised and delighted all. No speaker made a deeper impression than Miss Lilivate Siugh, who spoke in faultless English and with winsome mod-

esty. At the close of her impassioned plea for higher education of women long continued applause brought her again to her feet, saying, "Well, I can't talk any more, but I will sing you a little song," and the great hall, which had often rung with the plaudits of thousands in listening to famous prima donnas, sat mute with awe, entranced with the sweet tones of the nursery hymn of this Hindoo maiden.

Again and again was heard the remark, "Women can do for women in heathen lands what no one else can do." Woman—poor, uncomplaining woman—we lost Paradise by her, but we also gained the Cross.

The cost of a native missionary helper, who has been for twenty-five years at work for the mission, is about \$4 a month and others receive \$3 and \$2 for the same time. In the Bible school seventy-five cents will pay a woman's monthly tuition and \$1.25 a man's instruction in the higher branches. In all China, the speaker said, there was no school for little girls—this in a land where there are more children than there are total inhabitants of the whole United States.

Self-support of missions received merited attention. Widely diverse views were expressed. Some advocated forcing stations to self-support; others held this method was suicidal.

The business men's meeting was remarkable, if for no other reason in that it brought together a vast number of the leading laymen of New York and vicinity. The President of the Chamber of Commerce presided. Men known around the globe for their marvelous pre-eminence in the world of trade sat together. John Wanamaker, John D. Rockefeller, Robert F. Ogden, Wm. E. Dodge, Morris K. Jesup, J. H. Converse, L. C. Warner and scores equally well known applauded to the echo such remarks as this, made by our own Samuel B. Capen: "The missionary is the true pioneer. Commerce does follow the flag, but the herald of the Cross precedes law and government."

Medical work in mission fields deserves an article itself. This feature of modern missions appeals to all. Its claims are irresistible. The physician is welcomed in to homes closed to the evangelist. Hospitals derive a larger percentage of their support from outside than any other department. Christ went about healing the body; fever fled at his touch and disease was banished at his command.

Literature was shown to have a very important place in the evangelization of the world. The schoolhouse follows, and is an inseparable companion of the Church. The Bible is everywhere translated into the native tongue. Bishop Hartzell said, "In India there are 33,000,000 gods." In a country like that the Bible must be scattered widely. Books, periodicals and tracts have also done great good.

The relation of the missionary to the government under which he labored was a fruit-

ful theme. Quite naturally, "Home Work for Foreign Missions" filled the closing day. The work draws all denominations together; as ex-President Harrison remarked: "The great Christian unity, comity, or whatever you call it, simply means, my good Bishop," turning to Bishop Doane, "that your heart and mine have been touched and we are more than ever before brethren. I do not think at all that it means that the Presbyterian Church is to dissolve, or the P. E. Church is to abandon its honored and useful place among the Christian workers of the world. The impression that we want to make and must make is that we have one prophet, one Lord, one Book."

The days were too few for the thousand and one things, not of the Conference itself, and yet closely related to it, which called forth enthusiasm and abiding interest. Old home friends were reunited after many years of separation. Old professors welcomed pupils, long absent and yet not forgotten. Classmates lived over again the scenes of boyhood and college life. Receptions were innumerable. New York outdid itself, which prompted a friend to say, "Well, my legs may be able to stand these many courtesies, but I am sure my stomach will not." One evening the Christian Chinese of the city gave a dinner to the missionaries from China. To the preparation, execution and success of the reception, no one word in the English language is adequate to describe the gathering.

Many very touching scenes occurred during the meetings. Only one can be mentioned. The Rev. Dr. Hepburn, "father of Christian missions in Japan," received an ovation when he arose, the Japanese in the audience greeting him in their native tongue. When he could be heard, Dr. Hepburn said: "It is true, my friends, that I took the gospel of Christ to Japan. When I went there, there was not a Christian in all the island and not a Bible, save the one I carried. All these young fellows back of me here on the platform [most of the "young fellows" were gray-headed] are my children. I did what I could to let light in on darkness, but my best gift to that people was the Christian Bible, which I translated into the Japanese tongue. The gift, I hope, will remain in the island while time endures. It was sixty years ago, my friends, that I went to Japan with a few comrades. Of that little company I am the only one left. The others have been called home and I am only waiting. I thank you for your greeting and bid you good-by."

Dr. Hepburn immediately left the hall and the audience arose as he walked feebly from the platform and cheered until he had passed out.

In conclusion, permit me to say that for ten years I have been writing occasionally for the beloved Pacific. No apology has been made,

but one must now be made. Nothing I have ever written for its columns has been so inadequate. Better judges of church history than the writer declare this Conference is the most important and far-reaching gathering Christianity has ever known. Certain it is, that, as I compare it with our own London Council of '91 and the more recent one in Boston last September, it seems so far above and beyond these and other like gatherings as to baffle comparison.

The faithful pastor could not help but be profoundly impressed as he heard, coming from every land, the glad tidings of the gospel of peace.

The ends of the earth were brought together. Protestantism never has known such a love-feast. Not one unkind criticism was heard from beginning to end. Surely, this is a prophecy of wonderful things to come in the century before us. The Conference was permeated with a vital faith. Doubt was not present. Pessimists were not heard.

Upon the great map of the world, hanging over and back of the platform, was printed, "The field is the world and the good seed are the children of the kingdom."

New York, May 2, 1900.

A Newsboy's Sermon.

A story of a bright-eyed, barefooted, shabby little fellow is told by *Forward*. He was working his way through a crowded car, offering his papers in every direction, in a way that showed him well used to the business, and of a temperament not easily daunted. The train started while he was making change, and the conductor, passing him, laughed. "Caught this time, Joe!" he said. "You'll have to run to Fourteenth street." "Don't care," laughed Joe, in return. "I can sell all the way back again." A white-haired old gentleman seemed interested in the boy, and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it appeared. "Jimmy" was lame, and "couldn't earn much hisself." "Ah, I see. That makes it hard; you could do better alone." The shabby little figure was erect in a moment, and the denial was prompt and somewhat indignant. "No, I couldn't! Jim's somebody to go home to; he's lots of help. What would be the good of havin' luck, if nobody was glad? or of gettin' things, if there was nobody to divide with?" "Fourteenth street!" called the conductor, and as the newsboy plunged out into the gathering dusk, the old gentleman remarked to nobody in particular, "I've heard many a poorer sermon than that!"

The generality of men expend the early part of their lives in contributing to render the latter part miserable.

Concerning the Ecumenical Conference.

By Dr. A. P. Peck.

Our greatest and most cosmopolitan city is in the midst of entertaining the greatest and most cosmopolitan religious gathering that our country, perhaps the world, ever saw.

The magnitude of it impresses every one—to be in the crowds that fill Carnegie Hall and overflow into all the adjacent churches; to catch a glimpse of the extent and complexity of the mere business arrangements entailed, among which are the two postoffices that are required to handle the mail of the attendants on the Conference who chose to have it delivered there.

All this might give the impression that New York was overwhelmed by the great gathering. But I imagine that the bulls and the bears are frisking in Wall street, and, indeed, all the business and social life of the metropolis going on much as usual.

The daily papers give such generous reference to reports of the meetings that there can hardly be a reading person who doesn't know that something great is going on. The advertisements and publicity given to foreign missions, whose work is usually hidden in the dark corners of the world, may be one of the important gains of the Conference.

The external features are, of course, those which first strike the attention, and, indeed, they are those which give life and color to the great drama.

The center of interest is Carnegie Hall, capable, they say, of seating 4,000 people; a great stage, seating at every meeting several hundred of the prominent missionaries and delegates. Above and behind the stage is hung in full sight of the audience a great map of the world, made for the occasion—a sheet 27x57 feet—on which the two hemispheres are drawn in circles twenty-five feet in diameter, the shading and lettering giving salient points in relation to missionary work.

To every one on the platform the sight of the vast audience, filling the immense parquet, above which circle the four tiers of galleries, until those sitting in the upper seats are dwarfed in the distance, is an impressive and, to the speakers perhaps, an oppressive sight.

The questions of larger interest are those presented in the morning and evening meetings in the great auditorium. While the afternoons are devoted to what are called sectional meetings, several are held each day, either in neighboring churches or the small music hall of the Carnegie.

Here the selective affinities come in play and the subjects particularly dear to the hearts of the attendants on the Conference can be treated and heard by them in a much more satisfactory way than in the larger mass meetings.

Important and valuable papers are being

presented by the ablest specialists at the sectional meetings, and they are, upon the whole, perhaps the most valuable part of the Conference.

The large attendance of delegates and missionaries was an agreeable surprise and has taxed to the utmost the energies of the committees who have had the management of the various necessary departments.

It cannot be said that they have overtaxed the generous hospitality of the people of New York, for requests have continued to come to the Hospitality Committee from many who wished to entertain some of these choice guests from all parts of the world, until the committee was obliged to say that there were not enough to go round.

The larger part of the great audiences which have packed the halls and churches has, of course, been of the accredited delegates and missionaries, and persons from New York and vicinity who have wished to attend any of the sessions have had a hard time of it. Such crushes at the doors are very seldom seen, and perhaps never before at purely religious gatherings.

It would be a pleasure to mention some names of those to whom especial gratitude is due; but in the multitude of good works and good workers one fears to omit or do injustice. The net result has been a grand success, and the heavy burdens have nearly resulted in the physical and nervous prostration of several who have been most sorely tried.

One very successful department has been that of the missionary exhibit, to which has been loaned articles of interest from every missionary field. Thousands of people have crowded the great rooms continuously and helped to demonstrate the vivid interest in the minds of multitudes in the missionary enterprises of the world.

The very important contributions to the thoughts of the Conference by the speakers and essayists cannot be mentioned in detail in a letter. Serious questions have been debated, widely differing opinions have been upheld, as was right. There is no one best universal method for anything. And a large gain must result from the forcible presentation of ripened thoughts and demonstrated results in so many of the important strategic points of Christian advancement.

Typical perhaps of the scope and ecumenical character of the Conference were the first and last meetings, both presided over by ex-President Harrison. It was an impressive sight when, at the first, President McKinley and Governor Roosevelt came upon the platform, the great audience rising as one, in token of respect. They welcomed the Conference on behalf of the United States and the State of New York, General Harrison responding on behalf of the Conference.

At the last meeting, on Tuesday evening, fitting and eloquent words of farewell were spoken on behalf of the foreign delegates, the missionary body and the churches, followed by a few words from General Harrison. He voiced the thoughts of all when he referred to the overpowering demonstration which it gave of the world-wide interests in the advancement of the kingdom of God. He had stood before large audiences in that place before on political occasions, he said, but he had never seen a political convention which could pack Carnegie Hall three times a day, and fill to the overflow two or three churches for ten days in succession.

Let us hope that the profundity of the interest may be even greater than the spectacular demonstration; and in the words of one of the great speakers, "The end of the Ecumenical Conference be the beginning of the Ecumenical Conquest."

New York, May 1st.

Rev. Eugenia St. John.

National W. C. T. U. Evangelist.

By Mrs. Clare O. Southard.

The Woman's Christian Temperance Union of California gladly welcomes the return to the State of Mrs. St. John, who, three years ago, did such effective work for the Unions that were so fortunate as to secure her services.

"Who is Mrs. St. John," some one asks. "Is she the wife of the at one time presidential candidate?" No; that is another Mrs. St. John.

Rev. Eugenia St. John, who is, at this time, on a lecture tour through this State, is the wife of Rev. Charles H. St. John, M.D., D.D., who, the Pacific Ensign says, never ran for anything he did not get.

Mrs. St. John, whose home is in Kansas, was born in Elgin, Ill., long enough ago so that her hair shows many threads of silver. Commodore Perry, Col. Rice of the Revolutionary war and United States Senator Patterson of New York are numbered among her American ancestry. She completed the graded and high school courses of her native town at the age of fourteen, and then began to teach, exhibiting at that time somewhat of the ability which now enables her to win the people, not only to herself, but also to the cause which is so dear to her.

She married Rev. Charles H. St. John in 1868, and went with him to live in Bloomington. In 1880 her husband's health failed, when she was chosen by the church to take his place, and began her work as a licensed preacher. Later, in 1887, she joined the Methodist church and was ordained a minister and evangelist of the Kansas Conference. When the General Conference was held at Westminster, Md., in 1892, she was elected to attend it and was the first lady ministerial dele-

gate seated in that body in the United States. Five times she has been chosen a delegate to the National Woman's Christian Temperance Union Convention, and three times to the National Prohibition Convention.

Mrs. St. John's manner is engaging, and she is an eloquent and powerful speaker, appealing directly to the hearts of her hearers. Some of her subjects are: "The New Man," "The Wonderful Outlook"—the lecture on this is said to be one of her best—and "The Power and Result from Thought."

As she goes from town to town, delivering addresses upon these topics before the people, there come from these same people only words of praise, such as, "She came and conquered," or "What a privilege it is to come in touch with such brave, sweet souls; they give an upward lift to our lives for all the days to come." Then she gains new members for the Union all along the line.

When Mrs. St. John shall have completed the circuit, including San Francisco on the evening of May 24th, she will have spoken in twenty counties, and, "it is probable that a round one thousand women, not to mention men and children, will have been involved in the preparations for her lecture tour." Think what this means to our organization; of the impetus given to our work! Shall we not rejoice and be glad for the coming of her who was—

"Born for success,
With grace to win, with heart to hold,
With shining gifts that took all eyes."

Rev. H. N. Kinney.

In the death of Rev. H. N. Kinney, May 3d, the Claremont church and Pomona College sustained a great loss. The great body of the students and the whole community, during his pastorate of fifteen months, came to respect, to honor and to love him for his training, for his manhood and for his Christianity. He used no notes in his sermons or addresses, was always fresh, crisp, interesting, often impressive; while his themes were varied and timely, the central thought was Jesus Christ, the Savior from sin and the personal Friend. A poet by nature, elected class poet in the seminary, his style of thought and his form of expression were frequently and happily poetical, and yet he rarely introduced poetry into his discourses.

He was one of the early and foremost workers in the Y. P. S. C. E. movement and knew how to win the young as well as the old. As a pastor he entered heartily into all the different phases of college and community life, was heartily welcomed and made himself felt for good. The figures representing the growth of the church and congregation, and the various activities, speak strongly of his pastorate; but they tell only an insignificant part of the full story.

He came to Claremont from a much larger church on account of an incurable disease, yet so bravely and cheerfully has he labored that no one could think of his physical condition as interfering with his work. On the contrary, he has seemed to live in a perfectly natural, mellow, subdued Christian atmosphere, which has rather added to his effectiveness in the pulpit and out.

Mr. Kinney was born at Chicago, January 3, 1856, was graduated at Harvard College in 1879 and Andover Seminary in 1882. Immediately after graduation he was married and installed at Fergus Falls, Minn. In 1884 he was settled over the First church of Winsted, Conn., and in 1893 at Syracuse, N. Y. He removed to Indianapolis in 1898, where a still larger church awaited him. After only a few months of labor here he was compelled most reluctantly to seek a warmer climate, and did not attempt any further work until he came to Claremont. Mrs. Kinney and two daughters survive him.

This college and community church, thus bereft of its pastor, sorely needs the sympathy and prayers of sister churches. Mr. Kinney's place will be hard to fill. Not only was he a rare man, but rarely placed. Certainly few churches in Southern California are more important than this one now in mourning. From a hundred and fifty to two hundred students, more than half of them of college grade, and the number steadily increasing, with the growing community of a college town, furnish a goodly amount of material, and the best possible material, in its most plastic state, to work upon. It is a hopeful, stimulating field. It would seem desirable. But it demands consecrated missionary ability, of the same type of that in the professors' chairs and that listens to no allurements of larger salaries. Self-supporting by strenuous effort from the first, on principle, the church has not paid and can not pay a large salary. The students can not help very much, the college can not give anything, the community is small and limited in resources. The most that can be expected at present is the same salary now received by the professors. However, to the vision of some who are on the ground, it is one of the most inviting and promising openings to a young and growing man in the whole vineyard of our Lord.

C. B. S.

Inverness Boys' Camp.

What to do with the boy during summer vacation? is a question confronting many an anxious parent at this time of the year. An opportunity for pleasure and at the same time surrounded by positively good influences is offered by the San Francisco Young Men's Christian Association in its camp for boys from twelve to sixteen years of age, at Inverness, Marin county, Cal., which opens June

19th for a term of four weeks. The camp occupies a circular clearing in a forest of alder and buckeye timber, in a narrow valley, with high abrupt hills on both sides. Arranged around the circle are the tents—one large dining tent and cook's quarters, one for emergency and business headquarters, and the others for dormitories. Straw, covered with burlap, makes a comfortable bunk. A bubbling brook runs alongside the camp grounds and provides abundance of cool, pure water.

Near at hand Tomales bay offers safe boating and swimming. Athletic sports have a prominent place in camp life. The purpose of the camp is to furnish, at actual cost, a first-class camp for boys, under such influences as shall lead to the greatest degree of health of body and strength of young Christian manhood.

The camp will be in charge of Mr. Grove F. Ekins, Assistant Secretary of the Young Men's Christian Association, who will be as-



sisted by Mr. Henry Pearson, Physical Director of the Young Men's Christian Association, Sacramento. Dr. and Mrs. Allen E. Peck, both graduates of Cooper Medical College, will be camp physicians.

The camp was opened one year ago with an attendance of nineteen boys, and was so successful that the leaders have provided for fifty boys this season.

"Jan Maclaren" (Dr. Watson) says: "The center of thought has shifted from eternity to time.... The ancient fear of God seems to have departed entirely, and with it the sense of the unseen which once constituted the spirit of worship." The church triumphed by her faith, her holiness, her courage, and by these high virtues she must stand in this age also. She is the witness of immortality, the spiritual home of souls, the servant of the poor, the protector of the friendless, and if she sinks into a place of second-rate entertainment, then it were better that her history should close, for without her spiritual visions and austere ideals the church is not worth preserving."

W. H. M. U. of Southern California.

Preparatory to the coming Children's Day let us consider why we are to-day putting so much emphasis on children's missionary interest and missionary giving.

Look back over your lives and you will find that the beginnings of many of your impulses and prejudices, interests and principles, were laid in the early years of your childhood. As we realize the importance of those first years in our lives, we will be convinced of the importance of our work with children to-day. We can mold the thought of the next generation largely by what we give our children. This gives inspiration, courage and responsibility to all who come in touch with childhood, to teachers and mothers. Shall we not give the little ones a share in our best interests? Sow seeds which shall bear the best of fruits?

What my mother read me as a child is still vividly before me. The Bible stories grew dear because her voice carried them to me. Much is now written for children, but the mother needs to select and read and interpret. In missionary literature there is much which will be of lasting interest if only it is placed before the child. Awaken this interest and increase this knowledge, or we can not expect missionary efforts on their part.

A second point: We must teach childhood by object lessons. We must make their religion tangible, practical; something that they can live, if we would have it remain with them. All the truths we give them must be known by experience in order to abide. What is the tangible, practical missionary work which we can present to them? Giving and with sacrifice.

Last year the Sunday-schools and Junior Christian Endeavorers of Southern California gave \$205.35 to home missions. This was simply what was reported. This seems a large sum, and it will inspire the children to increase future giving, as large sums inspire us. We can help in this. If all money given by Sunday-school and Junior Christian Endeavors of Southern California to home missions, whether for Spanish work or institutional church work, or to any regular Home Missionary Society, excepting the Sunday-school Publishing Society—if such sums be sent or reported to Mrs. Thomas Barnes, Treasurer of the W. H. M. U. of Southern California, 28 Valley street, Pasadena, we will have a total which will astonish all and arouse the children to the fact that they aid greatly by their pennies. They will be stimulated to further endeavor. If statistics are worth anything, let us make them as accurate as possible. Can not each make herself a committee of one to present this matter to your Sunday-school Treasurer, that we may have a true report this coming year. The benefit of such effort. I feel sure, will be seen in each Sunday-school.

Summary of Treasurer's Report.

Total receipts of W. H. M. U. of Southern California from April 1, 1899, to April 1, 1900:

Los Angeles & Orange Cos....	\$1,682 20
Santa Barbara & Ventura.....	89 00
Riverside & San Bernardino...	800 49
San Diego county.....	292 66
Collections.....	22 35
Bal. on hand, opening of year..	37 60

Total..... \$2,924 30

Disbursements April 1, 1899, to April 1, 1900

C. H. M. S.....	\$1,659 50
C. C. B. S.....	90 11
A. M. A.....	257 40
C. S. S. & P. S.....	55 27
C. E. S. (Pomona College)....	105 00
Spanish Work.....	178 72
Bethlehem Institutional work,	
Deaconess' Salary, etc.....	196 61
Specials.....	185 00
Expenses (print., postage, etc.)..	106 03

Total disbursements..... \$2,833 64

Receipts.....	\$2,924 30
Disbursements.....	2,833 64

Bal. in Treas. Apr. 1, 1900...\$ 90 66

Katherine D. Barnes, Treas.

Program.

Subject, "The C. S. S. and P. S."

I. Devotional—"God hath chosen the weak things of the world to confound the things which are mighty."

II. The subject introduced by a ten-minute talk prepared from the review of seventeen years' work of the C. S. S. and P. S., by Samuel B. Capen.

III. Some Statistics.—Blackboard exercise compiled from Pilgrim Missionary for June, 1899.

IV. Reading—Superintendent Case's last letter.

V. Reading—Leaflet, "Why You Should Not Give to This Society."

VI. A Sunday-school missionary service in Kansas. Page 12 of Congregational Work for May, 1900.

VII. Discussion—"How May We Interest Our Children in Missionary Literature?"

VIII. Prayer.

For home missionary literature, apply to Mrs. E. C. Norton, Claremont, Cal.

The ideal condition for a church is not the minister depending on God, and the people depending on the minister, but all depending on God.

Even spiritual blessings we may ask and receive not, if we ask simply that we may consume them upon ourselves.—[Gordon.]

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

Parables of the Kingdom (Matt. xiii: 24-33).

LESSON IX. May 27, 1900.

GOLDEN TEXT.—“*The field is the world*” (Matt. xiii: 38).

Introduction.

Parallel passage: Mark iv: 30-32.

Time: 28 A. D.

Place: Somewhere in Galilee, possibly Capernaum.

Since the last lesson: Matthew groups seven parables in his thirteenth chapter. It is quite impossible to determine certainly whether these seven were uttered at the same time or not. The fact that they are thus recorded together by Matthew does not settle the question, because of his known tendency to group his material. However, there is doubtless internal reason for believing that they were all uttered at the same time. The seven begin “The kingdom of heaven is likened,” etc. They present different phases and aspects of the kingdom. They may then very probably have been uttered at the same time. The term “kingdom of heaven” is very broad. By combining the teaching of these seven we may obtain a broad conception of the term. It certainly is not difficult to believe that as many as seven parables might be spoken one after another. It is not at all unlikely that one or all of them may have been repeated on other occasions.

Critical Notes.

1st. *The Parable of the Tares* (24-30). This is one of the two parables which our Lord explained to his disciples (Mt. xiii: 36-43).

V. 24. “The kingdom of heaven (that order of things which exists in heaven, where the will of God reigns supreme, and which Jesus came to establish on earth) exists first of all in the hearts of men, and is essentially spiritual. But it becomes external and social, a holy society in the world, the church. It is called ‘of heaven,’ partly because of the heavenly character of its innermost life, and partly because, when its earth history is complete, it will merge into the heaven above.” The term “field” has been a bone of contention in some historic controversies in the Church. But controversy is unnecessary. Jesus himself defines the field as the world, that in which he sows the good seed. The good seed, according to his explanation, are “the children of the kingdom.”

V. 25. There is no charge here of negligence on the part of his people. The enemy takes advantage of the opportunity presented, and does his evil work. At night, when others were resting, the enemy showed his spiteful hatred by sowing tares among the wheat. And having done his spite work, he withdrew as secretly as he came. This enemy is

the devil. The tares resemble wheat in its earlier stages and cannot then be distinguished from it. We are informed that when mixed with wheat in bread it sickens a person, and has sometimes produced death.

The tares are the children of the evil one. “A child derives its life from its parents. In this respect are wicked men the children of the devil” (John viii: 44). The presence of such in the church is the evidence of the attitude of the devil. They resemble children of the light, but they are spurious Christians, and, sooner or later, reveal their character.

V. 26. When the wheat and tares began to grow they could not be distinguished. They looked alike. But presently the tares began to show themselves as such.

V. 27. Then the servants of the household are represented as asking an explanation. In his name they had sowed seed. Whence came the tares? Was not the seed good that had been sown? How comes it that the tares are present in the external appearance of the kingdom of heaven?

V. 28. Evidently Jesus believed in a personal devil—a spiteful enemy, and not a mere principle of evil in men. The margin of the R. V. reads, in accordance with the Greek, “A man that is an enemy” hath done this. The trouble was not in what the “Son of man” had failed to do, but in what the enemy had done. The servants proposed to root out the tares. And this very process in the history of the Church has been the secret of religious persecution.

V. 29. The roots of the tares and the wheat would naturally so intertwine that to pull out the one would uproot the other. This shows the danger incurred by an effort of man to separate the good and the evil. Dr. Miller says, “It is not possible to go through families, churches, or communities, and gather out the evil. No human wisdom can always certainly distinguish the evil from the good. Besides God gives time to wicked men to repent. Then, in family and social relations, the evil and the good are so closely linked together than one cannot be removed without harming the other.”

V. 30. Eventually there will be a separation. In the end they will be infallibly distinguished. Meanwhile, both must grow till the harvest. The end of the world will witness the process of separation and the final destiny of each class will be manifest in the outcome. The reapers will be the angels (v. 38) and they will complete the work.

2d. *The Parable of the Mustard Seed*. (31, 32.) The mustard seed was actually the least of seeds. The phrase was proverbially used to designate anything small.

V. 32. But, though so small, it had a large growth. It attains at times a height of even nine feet. So the Church at the beginning was

a very small affair. But because from the very beginning it had in it the true principle of life, it has grown to its present wonderful proportions. And as the mustard tree becomes a shelter for the birds, protecting them and also feeding them, so the Church protects multitudes and affords them thus true nourishment.

3d. *The Parable of the Leaven.* (33.) Leaven, or yeast, is usually in the Scriptures a symbol of evil, but in this case it is the opposite. The property of leaven which distinguishes it is its permeating power. "The leaven represents the active, assimilating principle in Christianity, whether in the heart or in the world. The Church seemed hidden indeed when it was first instituted; and in each heart it is a hidden, mysterious principle which brings into a saved condition." And as the leaven diffuses itself throughout and affects the whole mass of the dough and transforms it, so the truth of the gospel is diffusing itself through the mass of humanity and will continue to do until it has accomplished its divine work.

Note carefully the two sowers, Christ and the devil; the two seeds, tares and wheat; the two growths, good and bad; the two destinies, salvation and destruction; the two conditions, leavened and unleavened.

Crossing the Bar.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.
Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;
For though from out the buoie of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar. —Tennyson.

The will of Mrs. Eliza Chrisman, who died in Topeka, Kan., recently, has been filed in the Probate Court. She bequeaths the greater part of a fortune estimated at \$250,000 for the founding of the University of Topeka. The bequest is contingent on the Methodist churches of Kansas raising an equal amount within ten years. Mrs. Chrisman also leaves \$35,000 cash to the Ohio Wesleyan University, \$5,000 for a new parsonage for the First Methodist church of Topeka and \$3,000 to the Woman's Missionary Society. The will provides that Rev. A. S. Embree, her former pastor, shall be administrator of the estate at a salary of \$5,000 per year.

Prayer is the pulse of the renewed soul; the constancy of its beat is the test and measure of the spiritual life.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Have Patience (Matt. xviii: 21-35).

Topic for May 27th.

Christian conduct is often as much a matter of hygiene as it is a condition of temper. Frequently what we struggle for on our knees we make impossible by our carelessness at the table. It is not much use to pray for graces which late hours and untimely banquets destroy. It is a wise church that can prevent its kitchen from tearing down what its pulpit is laboring to build up. There is an incongruity in preaching a sermon on patience on Sunday and feeding the congregation on cheap confectionery at ten o'clock Monday night. There are some important phases of Christian life which are to be reached through the nerves rather than our devotions. Impatience often exists because our prayers and our exercise in the open air are not in the proper proportions. One may lose both comfort and influence by the useless attempt to keep a pious soul in an impious body.

* * *

Besides this, Christian conduct depends not a little upon our ancestry. The question of patience is a difficult one, if not impossible, to the offspring of shattered nerves and lifelong overwork. A good many of us need to be patient with ourselves, because we are battling with the physical wrong-doing of our parents. For this very reason we ought to be patient with others. Ofttimes, if we blame any one for hasty words or overwrought nerves, it ought to be our brother's grandfather. A deacon once had a pastor whose occasional bad temper and angry expressions troubled him very much. At last he could endure the situation no longer. He gathered courage to visit his pastor and remonstrate. The good minister received his church officer's suggestions with humility. He acknowledged his fault. "Yes," he replied, "I know I am troubled with a temper that is hard to manage. I often speak hastily. I suffer more than any of my parishioners can understand in my attempts to control myself." But the deacon, who was cold and sluggish in his temperament, having his nerves so far out of sight that one might inquire whether he had nerves, could not sympathize with his pastor's struggles. So he said with some warmth, "Well, my dear pastor, when you feel your temper rising, why don't you hold in as I do?" "Hold in," replied the pastor, who was scarcely more than a bundle of nerves; "hold in! My dear deacon, I hold in more in ten minutes than you do in a whole day." That was true, without doubt. We must be sympathetic with men who have to fight in their own beings a whole generation of ancestral impatience.

First, then, look out for the physical basis of patience. Take the best possible care of the nerves for the sake of being a better representative of the gospel of Jesus Christ. Then keep in mind the motives for patience. Impatience is wearing. It weakens any person who shows it. It takes away the physical powers of the Christian. If we want more strength to give to our Lord, we must be patient. James and John were impatient at the Samaritan villagers who refused to receive Jesus; and they said, "Wilt thou that we bid fire to come down from heaven and consume them?" Even with this provocation Jesus rebuked the impatience of these disciples. The fretting and fuming habit shortens life and lessens its force all the way along.

* * *

In addition to this, impatience injures the judgment. We speak often of level-headed men. But that means mostly that they are patient. They have the ability to wait. They can walk around a subject and see it on all sides. The patient habit is an excellent promoter of good judgment, wise counsel and helpful conclusions.

Patience also attracts confidence. The most of us feel the need of having patience exercised toward us. We think we are worthy of it. There are strong reasons why men should not be impatient with our conduct, we believe. So we are shy of the impatient man. We keep away from him. In trials and difficulties he is the last man we approach. If we go to any one for assistance it is the other man—the man of patience. Thus, if we desire to secure the confidence of men that we may influence them, patience has great attraction.

* * *

Patience, too, is a long way towards success. It is the patient odder in books who solves the difficult problem in mathematics. "Everything comes to him who waits" is often quoted. That is only partially true. All of the value of that maxim is in the fact that the man of patience is the one more likely to succeed than any other. Patience is not indifference. It is not silence, always. It is not condoning evil. It is not shutting one's eyes to harmful conditions. It is silently bearing occurrences that provoke remonstrance until one can find some hopeful way of removing them. So, the great motive for patience, and the one most likely to make us able to exercise it, is the patience of our Lord with us. He bears more in us than we can ever be called upon to bear in others, however trying they may be. It is the spirit that makes him so patient with us that will enable us to be patient as our life-habit.

With compressed air one man can paint forty freight cars in a day. In the old way one could paint four or five.

Churches and Candidates.

A few years ago the statement was publicly made that a Baptist minister, formerly a pastor in the State of New York, felt obliged to go to work in a factory in a Jersey town because he was "tired of candidating around among the churches for a call." Rather than try to preach God's Word in that way, this minister, described as a young and able man, and a graduate of three educational institutions, declared his resolve to earn his living by the sweat of his brow.

We are not inclined now to take this as a text for a random fusillade against the churches and their methods of supply. We do not know enough of the circumstances of this particular case to venture a judicial opinion upon it, nor would we be rash enough to hazard a hasty generalization from an insufficient number of particulars. It may easily be, however, that the case mentioned was an extreme instance of an unfortunate, and not wholly avoidable, divergence and break between churches and candidates illustrated, though to a less degree, in a sufficient number of cases, to cause a serious condition of ecclesiastical waste and individual distress. And while we may not assume that the church owes every man a pulpit, or that the church exists simply for the minister, we should naturally be concerned to have the matter of pastoral settlement provided for in accordance with as enlightened and smoothly-working law of supply and demand as the circumstances will admit.

It is safe to say that the system, or want of system, prevailing at the present day, works great hardship to many ministers, and (a fact which is generally overlooked) to many churches also. We believe that it can be enunciated as a general working principle, that that system which is best for the ministers is best for the churches, and *vice versa*. Churches and ministers rise and fall together. In the long run their interests coincide. Both, therefore, have much at stake in the proper settlement of the question of pulpit supply.

What this best system of supply is we are not bold enough to attempt here to define. Perhaps no one general system, begging the pardon of the advocates of an episcopacy, is either practicable or desirable. But under the voluntary regime, some systems are better than others, and all methods now in use are susceptible of further improvement, on condition of more careful and prayerful attention to the problems involved on the part of all concerned.—[N. Y. Observer.]

What we call personal religion, the religion of a man's life, is the effort to draw nearer to God, to know him, to listen to what he has to say, to tell him what is in our heart.—[Edward Everett Hale.]

Home Circle.

Forgiven.

My heart was heavy with sadness,
My soul was burdened with sin:
In search of a gleam of gladness
I wandered a church within.
As over its silent portal
I passed for a contrite prayer,
The love of the great Immortal,
Accorded me welcome there:
For down from the shadowed chancel,
Along the desert aisle,—
My sorrow and sin to cancel,
My spirit to reconcile;
E'er even my lips had striven
To murmur my soul's regret,
Resounded a Voice: "Forgiven!
Forgiven!—Forget! Forget!"

I sank on my knees in wonder,
And wept in adoring awe:
For heaven seemed rent assunder,
Though only the angels saw.
The sin of my soul was lifted,
My burden of sorrow fled:
As over the silence drifted
The words the unseen One said.
They echoed in human hearing,
Like notes of a song divine:
As tender as words endearing,
As strong as immortal wine,
"Arise," said the Spirit, "shriven
From Evil's eternal debt
Forgiven, O soul, forgiven,
Forgiven!—Forget! Forget!"

O Voice of the holy portal!
O message of Love Divine!
Thine echoes vibrate immortal
In many a soul with mine.
For sorrow is Life's twin-brother,
And sin is the human snare;
And never a laugh shall smother
The sob of Creation's prayer.
From morning till night it rises,
From night till dawn it rings,
In many and varied guises,
On legion and divers wings.
Yet ever the Voice from heaven
Bids peace to sincere regret—
"Forgiven, O souls, forgiven!
Forgiven!—Forget! Forget!"
—Minnie Gilmore, in the *World Magazine*.

Robbing a Kindness of Its Beauty.

The kindness that we show to another is robbed of half its beauty if we do it in a grudging and ungracious way. There is something for us all to think over in the account by a recent writer of an incident that occurred during her visit to her sister's home.

Mary, the older of my two nieces, had announced at the breakfast-table that she would have to go down town that day, as she had several errands to do. She was almost ready to start when her brother Tom came to her with a short penciled list.

"Would you mind getting these for me, Mary?" he asked. "There are two books that I can't get at the school store, and there's a piece of music that my teacher wants me to

have for my violin. If you will get them for me I won't have to go down myself."

Mary's face clouded over. "Why, yes, I suppose I can get them," she said ungraciously. "I wasn't going anywhere near that store, though, and I have lots of errands to do for myself."

"Well, then, don't get them," Tom said, hastily. "I don't want to make you a lot of trouble. I can get down myself in a day or two, and perhaps I can borrow somebody's book till then."

"Oh, I'll go," Mary said, taking the list from his hand. "Only it isn't very convenient."

Tom turned away with an indignant look upon his face, and Mary put on her wraps and started for the city. A moment or two later, my second niece, Margaret, came into the room with a sweeping cap upon her head, and a broom and dustpan in her hands. She set to work at once, and I was preparing to leave the room when Tom came in again. There was a rueful look on his face.

"See what I've done, Margaret!" he said, pointing to a great three-cornered tear in his coat. "I caught it on a nail in the entry just now. What will I do? It's the only school coat I have, and I'll have to be off before long."

"I'll darn it for you, Tom," Margaret said, standing her broom in a corner and getting out her work-box. "It won't take me long."

"But you're busy," Tom said, hesitatingly, remembering his previous experience. "I don't want to bother you now."

"As though I wasn't always glad to help you when I can! Give me your coat, and we'll have that tear mended in a jiffy," Margaret rejoined, with a laugh.

"You're the right sort, Meg!" said Tom, gratefully, as he put on his coat again, a few minutes later. "You never seem to think it's a bother to do a fellow a kindness."

The love that binds together the members of a family circle should make it sweet to do these small acts of kindness. There should be none of the grudging, ungracious spirit, and the counting of cost in the shape of trouble, that we so often see.—[Christian Commonwealth.]

The Wife's Share.

To the home woman who, in these days of feminine activity, feels that she would be happier if she were earning money must come consolation in the recent statement of Dr. Jennie Lozier that every woman who conducts her home in a practical manner, giving her own personal supervision to its details, earns in direct proportion to her husband's income. If his income is moderate—say, for example, fifteen hundred dollars, which the wife distributes so skillfully as to supply the family

wants, she, by her effort, earns another fifteen hundred, thus making an equivalent of three thousand a year. In other words, if he or she were to work alone, it would require the latter sum to achieve the same result, and even then unsatisfactorily, that is attained with his earning half that sum combined with her interest and effort in its disbursement. The home woman who doubts the truth of this has but to step into the ranks of the workers on the outside to prove it to her own satisfaction. And this reminds me of the New Jersey woman, who made out a bill for her services and presented it to her husband. He was a rude man, and after a disagreement he suggested that she go home to her father. She is said to have told him calmly that she would not charge him for her faded youth, but she would like to be reimbursed for the 1,040 weeks of household service during their married life of twenty years. Valuing her services as cook at four dollars per week, as house-maid and waitress at three dollars per week, as nurse at three dollars, as seamstress at three dollars, and as overseeing housekeeper at five dollars per week, all of which offices she had filled faithfully during that time, she felt entitled to a business settlement. The amount, according to primary arithmetic, is \$18,720. Then he thought it over, and with a practical, business appreciation of her value, he told her she need not go.—[Harpur's Bazar.]

A Will in a Letter.

A remarkable story of an unexpected inheritance is published by a journal of Philadelphia, Penn. It appears that some six months ago a blacksmith living at Lawrenceville died. It was generally supposed that he was comparatively poor, but after his death his bank books and securities showed that he had accumulated about fifty thousand dollars. No will could be found and several distant relatives put in claims for a division of the estate. There was none of them who had seen much of him during his life and the only friend he had who was very intimate with him was a man living at Pittsburg. He had written to this friend shortly before his death, saying that he did not think that he should live long, and if he died soon he wished the man who worked for him to have his shop and his servant to have his furniture and the friend to whom he was writing to have all the remainder of his property. His friend did not think that the remainder would be of much value, and so little importance did he attach to the letter that he used the blank page at the back of it to make some memoranda on, relating to his own business. When, however, he heard that there was no will and that the property was so valuable, he showed the letter to his lawyer, who told him that it constituted a valid will and advised him to make his claim at once, which he has now

done. A similar surprise awaits many who now hold God's Word in light esteem. They have no idea what a glorious inheritance they might obtain by heeding its teachings and claiming the promises made therein to all who fulfill the conditions.

Save the Lost.

Christians should diligently seek to bring their neighbors to Christ, because without him they are lost. Say what we will and believe as we may about future punishment, we can not escape the fact that sinners are being punished now. Whatever may be their lot in the world to come, they have a hard lot in this world. "The way of the transgressor is hard." Some dispute this proposition. They say: "There is no difference between the righteous and the wicked. It is a vain thing to serve the Lord. The righteous often suffer poverty and affliction, while the wicked are in great prosperity." This is true, but the end is not yet. A man was hanged the other day in a certain city, but it was not right living and good character that brought him to the gallows. Thousands of young men are in prison to-day, but they do not owe their downfall to a life of obedience to the laws of God. "The wages of sin is death." The wicked are lost even while they live. Let no one dream that they shall be better off after they die. If wicked men are in perdition even here on account of their evil ways, it is unreasonable to suppose that they shall escape by death. The fires which torment the wicked in this world are an admonition of the tendency of evil. If the way be dark and hard, what must the end to which it leads be? The same revelation that assures us that the reward of righteousness is life everlasting also assures us, in language quite as explicit, that the reward of sin is everlasting punishment. For this reason Christians should be diligent to save the lost. Pull them out of the fire.—[Brethren Evangelist.]

Armor-Plated Boys.

It is important these days that there should be armor-plated boys. A boy needs to be iron-clad on:

His lips—against the first taste of liquor.
His ears—against impure words.
His hands—against wrong-doing.
His heart—against going with bad company.
His eyes—against dangerous books and pictures.

His pocket—against dishonest money.
His tongue—against evil speaking.
The Christian armor on her citizens gives more security to the nation than all the armor-plates that are on her ships.—[Epworth Herald.]

Two Little Girls.

I'm twins, I guess, 'cause my ma say
 I'm two little girls. An' one o' me
 Is Good little girl; an' th' other 'n' she
 Is Bad little girl as she can be.
 An' ma say so, 'most ever' day.

An' she's the funniest ma! 'Cause when
 My doll won't mind, an' I ist cry,
 W'y nen my ma she sob an' sigh,
 An' say, "Dear Good little girl, good-by!
 Bad little girl's comed here again!"

Last time 'at ma act' that a-way,
 I cried all to myse'f awhile
 Out on the steps, an' nen I smile,
 An' git my doll all fix' in style,
 An' go in where ma's at, an' say:
 "Morning to you, Mommy dear!
 Where's that Bad little girl wuz here?
 Bad little girl's goned clean away,
 An' Good little girl's comed back to stay."

—James Whitcomb Riley, in the *Century*.

A Buffalo Duel.

In his concluding paper on "The National Zoo at Washington," in the May *Century*, Ernest Seton-Thompson describes a duel between two buffalo bulls:

"The buffalo herd had so far reverted to the native state that the old bull ruled for several years, much as he would have done on the plains. He was what the keeper called "not a bad boss"; that is, he was not malicious in his tyranny. One of the younger bulls made an attempt to resist him once, and had to be punished. The youngster never forgot or forgave this, and a year or so later, feeling himself growing in strength, he decided to risk it again. He advanced toward the leader, "John L.," and shook his head up and down two or three times, in the style recognized among buffalo as a challenge. The big fellow was surprised, no doubt. He gave a warning shake, but the other would not take warning. Both charged. But, to the old bull's amazement, the young one did not go down. What he lacked in weight he more than made up in agility. Both went at it again, now desperately. After two or three of these terrific shocks the old one realized that he had not now his old-time strength and wind. As they pushed and parried, the young bull managed to get under the other, and with a tremendous heave actually pitched his huge body up into the air and dashed him down the hill-side. Three times the old bull was thus thrown before he would yield, and then he sought to save his life by flight. But they were not now on the open plains; the pen was limited, and the victor was of a most ferocious temper. The keepers did what they could, but stout ropes and fences interposed were no better than straws. The old bull's body was at last left on the ground with sixty-three gashes, and his son reigned in his stead. This is one of the melancholy sides of animal life—the weak to the wall, the aged downed by the young. It

has happened millions of times on the plains, but perhaps was never before so exactly rendered for human eyes to see.

The Plaything of a King.

The Emperor of Germany has a toy that would gladden the heart of the most exacting boy. It is a miniature frigate, a full-rigged three-masted war-ship, fifty-five feet in length, drawing but four feet of water, and having a capacity of thirty tons. The ship is an heirloom in the imperial family of Germany, having been presented by William IV, King of England, to the present German emperor's greatgrandfather, Frederick William III. It gave the reigning monarch his first taste of life on the wave, and in his boyhood days one of his favorite amusements was to sail on the watery Potsdam, in company with his brother Henry, in this tiny man-of-war. At a distance the ship's dimensions are very deceptive, but a man at the rail or a boat moving alongside soon brings out, by contrast, the smallness of the craft. The frigate can be sailed in the same manner as the largest ship, but the crew must be Lilliputians in size and scanty in number; a seaman of ordinary build would be totally out of place on the yards of this vessel. He would probably be in grave danger of bringing the spars down to the deck with his own weight. "Royal Louise" is the name of this kingly toy; she was christened after Prussian Queen Louise. The little frigate was built on the Thames river, at Woolwich, England, in 1832, and was towed down the river and across the North Sea by a steamer to Hamburg; from this place a flat barge floated her up the Elbe and into the Havel at Potsdam, where she still remains.—[Woman's Home Companion.

Governor Roosevelt on the Man Who Does.

It cannot too often be repeated that, whether in the end Cromwell's ambitions did or did not obscure the high principles with which they certainly blended, yet he rose to supreme power less by his own volition than by the irresistible march of events, and because he was "a man of the mighty days, and equal to the days." In this world, in the long run, the job must necessarily fall to the man who both can and will do it when it must be done, even though he does it roughly or imperfectly. It is well enough to deplore and to strive against the conditions which make it necessary to do the job; but when once face to face with it, the man who fails either in power or will, the man who is half-hearted, reluctant, or incompetent, must give way to the actual doer, and he must not complain because the doer gets the credit and reward. President Buchanan utterly disbelieved in the right of secession, but he also felt doubts as to its being

constitutional or possible to "coerce a sovereign State," and therefore he and those who thought like him had to give place to men who felt no such doubts. It may be the highest duty to oppose a war before it is brought on, but once the country is at war, the man who fails to support it with all possible heartiness comes perilously near being a traitor, and his conduct can only be justified on grounds which in time of peace would justify a revolution. The whole strength of the English Commonwealth was in the Independents. Royalists, Episcopalians, Presbyterians, extreme Levellers, were all against it. When the Scotch declared for Charles II as King, not only of Scotland, but of England, they rendered it necessary that either England or Scotland should be conquered.—[From "Oliver Cromwell," by Theodore Roosevelt, in the April Scribner's.]

How Pins Are Made.

First, a reel of brass wire is taken of suitable thickness. The wire passes over a straightening board, after which it is seized by two jaws, and a cutter descends and cuts it off, leaving a projecting part for a head. On the withdrawal of the cutter a hammer flies forward and makes a head on the pin; then the jaws open, and the pins drop on a finely ground metal plate, with the heads upward, until the end to be pointed comes into contact with a cylindrical roller with a grinding surface, which soon puts a fine point on the pins. They then fall into a box ready to receive them, and are ready for the second stage. After they are yellowed, or cleaned, they are tinned, or whitened, as it is called. The pins are now ready to be placed in papers. One girl feeds a machine with pins, and another supplies the machine with paper. The pins fall into a box, the bottom of which is made of small, square steel bars, sufficiently wide to let the shank of the pin fall through, but not the head. As soon as the pins have fallen through the bottom of the box and the rows are complete, the bottom detaches itself, and row after row of pins is sent at regular intervals to be placed in the papers.—[Christian Work.]

Story of a Parrot.

Bayard Taylor relates the following about a parrot once owned by a lady in Chicago:

When the great fire was raging, an owner saw that she could rescue nothing except what she instantly took in her hands. There were two objects equally dear, the parrot and the old family Bible, and she could take but one. After a moment of hesitation she seized the Bible, and was hastening away, when the parrot cried out in a loud, solemn voice, "Good Lord, deliver us!" No human being could have been deaf to such an appeal; the

precious Bible was sacrificed and the bird was saved. He was otherwise a clever bird. In the home to which he was taken there was among other visitors a gentleman rather noted for volubility. When the parrot first heard him it listened in silence for some time; then, to the amazement of all present, it said very emphatically, "You talk too much!" The gentleman, at first embarrassed, presently resumed his interrupted discourse. Thereupon the parrot laid his head upon one side, gave an indescribably comical and contemptuous "H'm—m!" and added: "There he goes again!"—[Western Christian Advocate.]

How Would You Have Said It?

There is much in the way a thing is said. "Your cheeks are like roses," said Aunt Flora, when Lois came in from a January walk, glowing from the cold and exercise. Lois smiled, and looked lovingly at Aunt Flora. Aunt Margaret entered the room a minute later, and glancing at Lois as she stood by the fire, said, "My! your face is as red as a beet!"

The red grew deeper on Lois' face, while unconsciously she turned petulantly away from Aunt Margaret, who prides herself on being "plain-spoken." Aunt Flora's way is best. She can say the right word at the right time, too; even the word of admonition and reproof, but she says it in such a manner that one can think only of the scriptural "apples of gold in pictures of silver."—[Woman's Home Companion.]

What Tree?

If you were in the Klondike, what tree would you need? The fir tree.

If you were seaisick, what tree would you long for? The beech tree, of course.

If you were a dude, what tree would you wish for? The spruce.

If you were in love, what tree would you think most of? The pear tree.

If you lost part of your hand, where would you go to get it mended? To the palm tree.

If you were chasing a cat, what tree would you think of? Why, the dogwood, too.

If you wanted to call attention to something, what tree would you name? Cedar (see dar).—Exchange.

Not a prayer, not an act of faithfulness in your calling, not a self-dehying or kind word or deed, not a weariness of painfulness endured patiently, not a duty performed, not a temptation resisted, but it enlarges the whole soul for the endless capacity of the love of God.—[E. B. Pusey.]

There is always hope in a man that actually and earnestly works. In idleness alone is there perpetual despair.

Church News.

Northern California.

Little Shasta.—Two persons were received into the church Sunday, May 6th—one on confession.

Berkeley North.—At the recent communion seven persons were welcomed into the church fellowship, five of them coming on confession from the pastor's Bible class.

San Francisco First.—At the recent communion twelve persons were added to the church—four on confession. Of this number eight were men. Since the first of the year thirty-eight have been added to the membership, and 200 during the three and a half years' pastorate of Dr. Adams.

San Lorenzo.—The Union church of San Lorenzo held its annual meeting Wednesday, May 9th. After a bountiful supper the roll was called, and was responded to by all repeating verses of Scripture. Reports of the year's work show hopeful advance along all lines. It was voted to increase the pastor's salary \$130 a year. In response to an appeal of the pastor, F. E. Pearse, on May 6th, \$20 was given for India Famine Fund.

San Andreas.—The Rev. F. H. Maar of Redwood City conducted religious services in San Andreas every evening from May 2d to 7th, inclusive, and one or two afternoons. He greatly helped us by his earnest preaching and tireless personal work. The zither, which he plays so well, was a drawing card and a genuine pleasure to every one. We organized a brand new society, "Willing Workers," with social, moral and literary departments.

Santa Cruz.—At the last communion service twenty-two new members were added to the church, seventeen on confession. Of this number several were young men of ability and promise, and their conversion causes great joy in the church. Professor R. R. Lloyd was present and assisted in the services on communion Sunday. In the evening he preached on "Blessed are the pure in heart." It was a sermon which deepened the desire of many to live purer lives. During the last four months the church has received fifty-three new members, and the good work goes on.

San Francisco Bethany.—A series of special services was held last week, with sermons by Rev. Dr. Cherington of Plymouth church on Tuesday, Wednesday, Thursday and Friday evenings. This was followed by an all-day exchange last Sunday between Dr. Pond and Dr. Cherington. It is needless to say that Bethany people found those sermons rich in spiritual food. The attendance was good and each succeeding service seemed to be better than

any preceding. How would it do for other churches to follow the precedent thus happily set, and thus, by mutual helpfulness and mutual acquaintance, tighten and vitalize the cords of fellowship which bind us together?

Oakland First.—The Men's League was addressed by Hugh Craig of the San Francisco Chamber of Commerce on "The Nicaragua Canal." The discussion that followed indicated that the prevailing sentiment of those present was that the canal would be a detriment to California, but a benefit to the commerce of the world. On Sunday afternoon the pastor preached the baccalaureate sermon before the class of 1900 in the University of California on "The Divine Element in Common Life," taking as his text "The Tabernacle of God is with men and he shall dwell with them." The service was held in the Presbyterian church, Berkeley. President Wheeler took part in the service by reading the Scripture lesson.

Fresno.—The annual meeting of the San Joaquin Valley Association was held May 6th to 8th with the Fresno church. The meetings of the Association included the church services of the Sabbath, Rev. J. A. Milligan preaching the Association sermon in the morning and Rev. E. D. Weage preaching in the evening. A very delightful interdenominational fellowship meeting was held in the parlors of the church Monday morning. The ministers of Fresno were mostly present, and a very excellent paper was read by Rev. Mr. Martin of the Christian church on "Christian Fraternity." Those present at this meeting were entertained by the ladies of the Congregational church with noon lunch; in connection with which the following toasts were responded to by impromptu speeches—"The Paris Exposition," Rev. Isaac Jewell, pastor of the M. E. church; "The Boer War," Rev. E. D. Weage; and "The Ecumenical Conference," Rev. J. K. Harrison. The attendance at the Association was small, but the sessions were full of interest as might be expected in the consideration of such questions as "Best Methods of Church Ingathering," "The Enlargement of our Association," and "How to Secure Trained Workmen for Our Various Fields." The interests of the meetings were greatly enhanced by the presence of Brothers Harrison, Singer and Wikoff with us; not only through the stirring addresses made by them in the interests of the work they severally represent, but by their Christian fellowship and wise counsel in the work of the Association. One new church—the Zion (Russian) Congregational of Fresno—was received into the Association. Reports from the churches represented showed encouraging advancement in the work during the year, and there was, on the part of all, a hopeful spirit for the future.

Southern California.

Monrovia.—Rev. D. Lloyd Jenkins supplies this church on Sunday afternoons and reports increasing congregations.

Compton.—The average attendance at Sunday-school in this church since January 1st has been 165. The evening service is well attended by young people. Sometimes they number 75 in a congregation of 100.

Perris.—Last Sunday five members were received—all on confession. The members are rejoicing over the fact that just recently the last indebtedness on the church property was paid off. New gasoline lamps were put in the church a few weeks ago by the Ladies' Aid Society. The church, in all departments, is in good working condition.

Pasadena North.—The reports at the recent annual meeting showed the church to be in an excellent condition. The membership is 121. The Sunday-school has an enrollment of 115. The church is entirely free from debt, and the balance in the treasury at the close of the fiscal year was \$34.75. The salary of the pastor, the Rev. Henry T. Staats, was increased \$200. Mr. Staats has been with the church twelve years, his pastorate being the longest in the city.

Los Angeles Vernon.—On Sunday after a boys' prayer-meeting is held. The pastor, Rev. W. P. Hardy, meets with them. It is not a Junior Endeavor Society. It has no formal organization. The boys are encouraged to talk about their personal difficulties and needs. If one has wronged another or for any cause is estranged from another, this meeting becomes an occasion of confession and forgiveness, and they pray one for another. Every step of the meeting is in the line of practical religion with special application to the immediate needs of those present. This church supports a missionary and his family in India.

Pasadena First.—On the last Sunday in April Mr. Lathe preached his fifth anniversary sermon from the text, "We preach not ourselves but Christ Jesus our Lord." Appended to the sermon was a resume of the five years work. One hundred and forty-seven new members have been added. Twenty-two thousand dollars were raised for home expenses; forty-two hundred for benevolences. The past year has been the one of largest giving to missionary projects and the first year in the history of the church that has closed without a deficit to be made up. There is a movement on foot to have the sermon printed—it was so full of good things. * * * The Girls' Mission Club, under Mrs. Lathe's direction, has discontinued its meetings until fall. Upon opening their mite boxes they were found to contain nearly \$8—the result of three months' savings of these children. This was divided

between the famine sufferers and Bethlehem. * * * The Y. W. M. S. has also dropped active work for the summer. The Senior Societies of the church will hold one more all-day meeting the first Thursday in June. * * * Rev. A. B. Pritchard preached the sermon communion Sunday and assisted Mr. Lathe in administering the sacrament. * * * The new song books purchased by the C. E. Society add very much to the meetings and are thoroughly enjoyed by every one.

The Los Angeles Association.

The late meeting of the Los Angeles Association, held May 7th, 8th and 9th, was one of especial interest to the writer and to many others. It was held in the Bethlehem church. Rev. D. W. Bartlett is its devoted pastor.

The meeting on the evening of May 7th was devoted to the ordination to the office of Deaconess of Mrs. A. G. Bradley. The sermon preached by Rev. J. D. Habbick, and right hand of fellowship and charge by Brother Maile. From the testimony given it was evident to us all that the Lord had called this devout sister to this blessed work. No minister of our Association has stronger proof of his call to preach. God has given this dear sister a passion for soul-saving and for the rescue work—a special feature of this institutional church. He has also given her lips of persuasion, power in prayer, and great success. It was fit our Association should recognize the divine call in the very impressive services of the ordination.

The reports from the churches showed a revival state among our churches during the past year far in advance of that of any of the past years in our history. This is particularly true in the case of the churches in Los Angeles city. We numbered twelve there last year; now thirteen. Nearly all these churches are now in a revival state, and during the year have been blessed with conversions, and what is not less, an occasion of joy and hope—a coming-up to the help of the Lord on the part of the membership. And the pastors seem to the writer to have been baptized with the Holy Spirit as never before!

The additions to the churches have been large. I have not the statistics before me, but I think there have been between 300 and 400 in Los Angeles alone. For example, say, 100 to the First church, 50 to that on Pico Heights, and others from 40 down to 10; and largely on profession of faith!

The manifest increase in spirituality and endowment with spiritual power in our ministers and delegates was such and so great as almost led the writer—now entering his eighty-sixth year—to exclaim, with Simeon, "Now let thy servant depart in peace, for mine eyes have seen thy salvation." A resident of Southern California the past thirty-two years and a

member of this Association since its organization, I have witnessed an advance on the part of the ministers and churches up the King's highway of holiness, inspiring and hopeful to the highest degree! At this last meeting they seemed to the writer higher up than ever before. Their prayers, their speeches, their faces declared it.

But "there is glory on the morrow!" Closing our meeting at 4 p. m. Wednesday reluctantly we parted, and went down to the work of another year, hoping personally to make still larger advances spiritually, and to be able to expect still larger success when the next anniversary shall come around.

I must not omit to add the formation of another Congregational church in Los Angeles, making our number now thirteen. This latter is composed of colored persons, and is ably ministered unto by Rev. Petigree. It starts out with promise, and is warmly welcomed, and will be cared for and helped by the other churches of our name. *S. Bristol.*

Notes and Personals.

Professor Mooar of Pacific Theological Seminary has gone East for a visit of a few months.

At the last General Association of Southern California a resolution was adopted requesting pastors to preach at least one sermon on Sabbath observance during the year. The present committee on Sabbath observance suggests that, if possible, on the first Sabbath in June the pastors present this subject to their people. *E. Cash.*

Chairman of Committee on Sabbath Observance of General Association of Southern California.

Miss Denton, just from Japan, is spending the month of May in addressing meetings in Oregon and Washington. She has come to this country for rest and change, but seems anxious to do all she can for Japan while here. During the month of June Miss Denton is to be in Northern California, and will be one of the honored speakers at the quarterly meeting of the W. B. M. P., which will be held June 6th. She is interesting and enthusiastic, and is sure to be well received. Any small churches or societies desirous of hearing about Miss Denton's work from herself would confer a favor if they would write for information either to Mrs. S. M. Dodge, 1275 Sixth avenue, Oakland, or to Mrs. W. J. Wilcox, 576 East Fourteenth street, Oakland, who will arrange for dates for addresses.

Last week The Pacific gave a highly interesting and valuable paper, read at the Ecumenical Conference by the Rev. Dr. Ashmore, a Baptist missionary in China, on "The Past and Future of China." In that paper Dr.

Ashmore took the position that China was not to be dominated by border nations, and that the time would come when Russia, now reaching out and taking great reaches of country under her control, would even have to stand on the defensive. While in New York Dr. Ashmore stated to a Tribune reporter that Russia could not hold much longer her ascendancy in China; that, although she would hold Manchuria, her ambitions beyond that would be checked. And it was his opinion that France would be compelled to quit the Orient altogether. With the exception of a few fragments he believed that the integrity of the Chinese empire would be preserved. No nation is at the present time attracting quite so much speculation as to its future as is the Chinese. They are a wonderful people, and are destined to exercise a mighty influence in one way or another among the great powers of the future. Opinions, such as this scholarly man, for forty years in China, can give, are valuable indications as to the trend of affairs in the Orient lately springing up, to be a participator in the rapid march which the world promises to make toward a higher civilization.

Washington Letter.

I. Learned.

The Pacific Coast Congress will have a fairly representative delegation from this State with Revs. Messrs Temple, Smith, Nichols, Bailey and Greene chosen by the Northwestern Association, and Revs. T. W. Walters and Jonathan Edwards from the Association of Eastern Washington and Northern Idaho. We have not yet learned who will represent the Tacoma or the Yakima Associations. Dr. Temple will leave here on the 14th, with Mrs. Temple, to address your State Endeavor Convention at Stockton, and will doubtless be among you before your readers will see this letter. Superintendent Greene of the C. S. S. and P. S. plans to arrive on Tuesday morning, the 22d, while others of the delegation will come twenty-four hours later.

The Association of Eastern Washington and Northern Idaho assembled in its annual meeting at Pullman, Washington, with the church at that place, Rev. H. C. Mason, pastor.

This body, owing to distances and the expense of travel, holds its sessions but once a year, continuing them for three days. The fuller work of the Association will doubtless be given you by your regular correspondent from that section. Dr. Puddefoot was introduced on the first day and made two addresses, which, of necessity, are unreportable.

Rev. Austin Rice of Walla Walla preached the Associational sermon on the second evening, which was full of practical suggestions concerning pastoral work drawn from the experiences of a large number of pastors in the State. The needs for work in that part of Ida-

ho over against us was emphasized more strongly than ever before, and yet no way was discovered whereby any appropriation from the H. M. Society could be had for that very needy section.

It seems to be impossible to find support for a pastor at Wardner in order to make even a beginning, where, if the suitable man was found, the work would, without doubt, be made self-supporting within a year. This is no over-churched community, having but a single congregation of another denomination among several thousand people, many of whom have recently come into the town to take the places of those who, after the troubles in the mines of a year ago were compelled to give way to a more quiet class of people. Our church has recently purchased a centrally located business building, which is to be remodeled somewhat and set apart for purposes of worship and social helpfulness. The church at Hope, Idaho, has recently lost its very neat little chapel by fire. They write us that at a church meeting, held this week, it was voted unanimously to rebuild immediately. Hope is a railway division point on the Northern Pacific, with no other church in the place. One of the merchants has freely offered them the use of a hall over his store until they can rebuild. They built without aid from any outside source before, but this disaster seems to have come at a time when it will be almost impossible for them to do anything satisfactory unless aid is afforded them.

Rev. Alonzo Rogers, late pastor at Whatcom, remains very feeble in his home in that city and should have the sympathy and prayers of his brethren.

Rev. Harry W. Young, missionary of the C. S. S. and P. S., has just returned to Seattle from a tour in Columbia and Garfield counties, during which he gathered, re-organizing, or organizing for the first time, eight Sunday-schools.

Seattle, May 12th.

The Inland Empire Letter.

By Iorwerth.

The Congregational Association of Eastern Washington and Northern Idaho met at Pullman, May 8th-10th.

The organization resulted in the election of Rev. W. C. Fowler as Moderator and Rev. Edmund Owens as Scribe, and Rev. H. M. Painter as Assistant Scribe. "How to Have a Good Association Meeting" was the first subject presented by J. Edwards. The general theme of the Association was "Practical Problems."

In the evening a large congregation assembled at the church. Felicitous words of welcome were spoken by the pastor, Rev. H. C. Mason, which were fittingly responded to by Rev. T. W. Walters of Colfax. Then came

an address by Dr. Puddefoot of Boston, the Field Secretary of the Congregational Home Missionary Society. Dr. Puddefoot has a national reputation as a popular and electrical speaker, and met all expectations.

Wednesday morning, Rev. W. C. Fowler opened the subject, "How to Get Men Outside into the Church"; continued by Rev. F. C. Krause of Hillyard. Then the subject, "How to Bring our Young Men to Decision for Christ," was treated by Rev. E. Owens.

In the afternoon Mrs. Cobleigh of Walla Walla led on the topic, "How and When to Get the Sunday-school Children into the Church." She was assisted by Rev. H. Painter of Pataha City. A general discussion of the subject followed. Rev. T. W. Walters, general missionary, delivered an interesting address on "The Work in Eastern Washington," and the session closed with a pastors' conference on "Pulpit Preparation," led by Rev. H. P. James of Colfax.

The evening session consisted of praise service, and an association sermon by Rev. A. Rice of Walla Walla.

Thursday morning was devoted mainly to reports of committees and churches, the latter giving evidence that the churches on the whole are making substantial growth.

Rev. J. Edwards, Spokane, was chosen as delegate to the Pacific Coast Congress, and Rev. H. C. Mason, alternate.

In the afternoon Rev. Samuel Greene gave account of the work of the Sunday-school Society. The subject, "How to Get Our Church Members into Active Work," was presented by Revs. G. H. Newman and F. B. Doane. The latter part of the afternoon was devoted to visiting the Agricultural College and School of Science, the President having courteously invited the Association as a body.

In the last evening service Superintendent A. J. Bailey made an address on "The Home Missionary Society and Its Work." "The Message of the World to the Church" was the subject of Rev. William Davies, and "The Message of the Church to the World" that of Rev. G. R. Wallace, both stirring addresses.

The Pullman church is in a flourishing condition, and the pastor doing splendid work. A large proportion of the college students are attendants at this church.

A Committee was appointed to present an application to the State Association for the organization of a State Missionary Society. Also a committee to make an appeal to the officers of the Home Missionary Society for an increased appropriation to meet the needs of the Cour'd'Alene country.

But God's mercies are a fountain which flows without pause. He "delighteth in mercy." If so in relation to the necessities of the body, how much more in relation to the wants of the soul!—[Newman Hall.

Household.**Prepared Food for Famine Children and Others.**

To the Editor of the *Indian Witness*—Dear Sir: The report that reaches one from all the famine districts of the mortality among children and those who are unable to eat or digest the food that is supplied to them on relief works and famine camps is simply appalling. Were consignments of the following nourishing and easily prepared food sent to the missionaries and others who are interesting themselves in these poor people, I feel sure that the lives of thousands would be saved who would otherwise perish.

The names of some of these foods are: Mellin's food, Nestlé's food, Condensed Swiss Milk, Boveril, Arrowroot, Indian corn flour, etc. By consulting with medical men and others many other valuable articles might be added to the list. Ladies and gentlemen in charge of famine hospitals and orphanages, as well as in their visits to famine camps, could, by means of a little boiling water, prepare these foods in the course of a few minutes. Friends disposed to assist in this way might correspond with the missionaries in the famine-stricken districts. Consignments addressed to Messrs. Gordon & Co., 11 Hornby Row, Fort, Bombay, would be sent direct by those gentlemen to the friends for which the articles are intended.

Colin S. Valentine.

Agra Med. Mission Training Institution.

A Clean Cellar.

A clean cellar is expected in the home of a good housekeeper. That it should be frequently aired goes without saying. But early in this month, if it is not done before, every corner should be thoroughly swept, the walls swept and white-washed, all vegetables inspected, the refuse thrown away, bins, boxes, barrels, and crates emptied, and the entire place made as neat as the kitchen should be. No doubt much so-called malaria—the fashionable name used to cover a multitude of hygienic sins—is directly due to foul air much of it arising from ill-

kept cellars. The cellar air penetrates through floors and floods living rooms with untold filth. Hence the wise woman permits no accumulation of old utensils and debris of various kinds, often including soiled and discarded kitchen cloths, to poison the atmosphere and breed all sorts of diseases. During the month the sun should be often invited to enter the open window.

When there is a furnace all dampers and registers should be closed before sweeping. As a sanitary measure it is well, at this point, to call in the furnace man to have the pipes and furnace itself examined,

cleaned and repaired. Where practicable, open all the cellar windows to let the air draw through and sweeten the underground domain. Should it be damp, keep in one corner an old iron vessel with a lump of unslacked lime, and frequently expose a dish of charcoal in lump. Should there be any suspicion of an unsanitary condition, in addition to all these, wash the walls with a weakened solution of copperas. It may be done with an old whitewash brush. —[Good House-keeping.]

Guard well your thoughts.

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Many low priced, imitation baking powders are upon the market. These are made with alum, and care should be taken to avoid them, as alum is a poison, never to be taken in the food.

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BREVITIES.

It is a poor center of a man's actions, himself.—[Francis Bacon.

Prayer secures the divine endorsement to the checks of faith.

"With what cracked pitchers we go to deep wells in this world."—[Aurora Leigh.

Most of this year's New Year's resolutions were stronger at their birth than they have been since.

A drinker said that a glass of whisky made him a new man. The new man wanted another glass.

Progress begins with the minority. It is completed by persuading the majority.—[George William Curtis.

One ought to talk only as loud as he lives—a rule which would deprive some people of the privilege of shouting.—[Chapman.

There is no right without a parallel duty, no liberty without the supremacy of law, no high destiny without earnest perseverance, no greatness without self-denial.—[Lieber.

God never has built a Christian strong enough to stand the strain of present duties and all the tons of to-morrow's duties and sufferings piled up on the top of them.—[Theodore L. Cuyler, D.D.

She was an Englishwoman and a stranger in Boston. Crossing the Common, and looking up toward the cherished gilded dome, she inquired of a courteous passer, "Beg pardon, sir: what is that building with the brass top?"

A Boston Sunday-school teacher lately gave her class a rather

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

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Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

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At all Druggists or direct from the Dr. Williams Medicine Co., Schenectady, N. Y., postpaid on receipt of price, 50c. per box; six boxes, \$2.50.

graphic description of how Eve was created from the rib of Adam. "Mamma," said the youngest member of the class that evening, pressing his hand to his side, "I'm afraid I'm going to have a wife!"

"I will seek it yet again." Every drunkard was first a moderate drinker. The drink habit is like the camel in the fable. It asks only to put its nose under the tent curtain. Soon its head is in, and then its whole body, and the rightful owner is turned out.

Are you joyful? Does your life in Christ beam in smiles, showing to every one who sees you that your

Christ is a Joy-Giver? God forbid that we should, with gloomy aspect and sad demeanor, so misrepresent Him that others, misled, will seek joys elsewhere! In Him is fullness of Joy.—[C. Armand Miller.

We have seen some people who were so full of the love and the joy of Christ that they did not seem to know anything about trouble, although they were poor and had many hardships. They were "as having nothing, yet possessing all things." No amount of wealth could buy such comfort as that which they enjoyed.

Viewing the divine dealings with

us through the medium of ill health is like looking at nature through blue glass. Even the sunshine seems dreary. It takes more religion to make a dyspeptic smile than a perfectly happy person to rejoice in Pisgah glories.—[Peloubet.

What God may hereafter require of you, you must not give yourself the least trouble about. Everything he gives you to do, you must do as well as ever you can, and that is the best possible preparation for what he may want you to do next. If people would but do what they have to do, they would always find themselves ready for what came next.—[George Macdonald.

Let the preacher as he visits from house to house consider but one mission, and that to tell the unsaved of Jesus, the "mighty to save," and the cold and indifferent Christians of better things in Christ. Set aside for this movement all other topics of leading events, social functions or his pet theories or heresies, for some have them.—[M. E. Times.

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Our great business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—[Carlyle.

Senator Vance was one of a large family of boys. Their mother hoped that at least one would have been a good Presbyterian minister, but they slipped through her hands. Zebulon was the youngest; and all her hopes centered in him, until he felt that he must tell her the truth. He said, "Mother, I am sorry; but I cannot become a minister." To which she replied, "Why not? What is the reason?" He answered, "I am not good enough to be a minister." She was sorely troubled, but at last faltered out, "Zeb, don't you think you are good enough to be a Unitarian minister?" — [Pacific Unitarian.

If I should say of a garden, "It is a place fenced in," what idea would you have of its clusters of honeysuckles, and beds of odorous flowers, and rows of blossoming shrubs and fruit-bearing trees? If I should say of a cathedral, "It is built of stone, cold stone," what idea would you have of its wondrous carvings, and its gorgeous openings for door and window, and its evanescent spire? Now, if you regard religion merely as self-denial, you stop at the fence and see nothing of the beauty of the garden; you think only of the stone, and not of the marvelous beauty into which it is fashioned.—[Henry Ward Beecher.

"The earth's population is 1,500,000,000, of which more than 1,000,000,000 are yet non-Christian—say 800,000,000 are heathen, 200,000,000 are Mohammedan, 200,000,000 are Roman Catholic, and 150,000,000 are Protestant. For the world's redemption Protestants are giving annually about \$15,000,000; sustaining a missionary force of 14,200, of whom 3,380 are unmarried women; associated with them are 4,200 ordained natives, and a total of over 54,000 natives—about 80,000 toilers in all. The stations and out-stations occupied exceed 25,000, the communicants are upwards of 1,300,000, while almost 1,000,000 children and youth are being educated in more than 20,000 schools."



The engineer misunderstood the signals and there was a frightful railroad collision, with terrible loss of life. The whole country was appalled by that accident.

There is doubtless a far greater loss of life occurring every day, in various sections of the country, for which the only excuse is,—"the doctor didn't understand the symptoms." These cases are not the subjects of special inquest or the country would be aghast at the sacrifice of life to ignorance.

It has been the experience of Dr. R. V. Pierce and his staff of assistant physicians, that ninety-eight out of every hundred persons submitting to their treatment can be cured. People given up by the local physicians, weak, emaciated, with stubborn coughs and bleeding lungs have been absolutely cured by the use of Dr. Pierce's Golden Medical Discovery.

Sick people are invited to consult Dr. Pierce by letter free. All letters are held as strictly private and treated as sacredly confidential. Answers are mailed in plain envelopes without any printing on them.

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"Why, how can he afford that?"

"He got the office."—[Chicago News.

If you want knowledge, you must toil for it.—[John Ruskin.

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Notice of Intention to Change Principal Place of Business.

NOTICE is hereby given that, in pursuance to the written consent of the holders of more than two-thirds of the capital stock of the

RED "M" SOAP & POLISH CO.,

A corporation created under the laws of the State of California, which said written consent has been obtained and filed in the office of said corporation, it is the intention of said corporation to remove and change its principal place of business from the City of San Francisco, State of California, to the City of Oakland, County of Alameda, State of California, said removal or change to take effect immediately after the expiration of three (3) weeks from the first publication of this notice.

Dated at San Francisco, California, the 26th day of April, 1900.

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